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THE
HOME MISSIONARY,
AND
AMERICAN PASTOR'S JOURNAL.

Go,..... PREACH THE GOSPEL *Mark*, xvi. 15.
How shall they PREACH except they be SENT?.. *Rom.* x. 15.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE AMERICAN HOME
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How shall they be instructed? How shall they be saved?

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University of Southern California

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

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Vol. X.

MAY, 1837.

No. 1.

INTRODUCTORY REMARKS.

THE HOME MISSIONARY AND AMERICAN PASTOR'S JOURNAL was originally designed to occupy, in connexion with the Home Missionary Enterprise, a place similar to that which had been so long and so successfully held in aid of Foreign Missions, by the "Missionary Herald." Accordingly, its pages have been filled principally with original matter of a specific character, and it has been conducted on a plan in some respects peculiar. Unlike those publications which are devoted to the interests of particular sections of the church, or to the advancement of a single denomination, it avoids discussion of party or sectarian topics; while it offers itself, for the sake of Christ and our country, as the servant of all such as, agreeing in essential doctrines, desire to see an able ministry furnished and sustained, and Christian temples erected, and Christian sacraments enjoyed, in the length and in the breadth of this great republic. So far has this national and catholic feature of the Home Missionary been preserved, that it has forborne even to defend the Society under whose auspices it is published from hostile attacks, except by furnishing the facts of its usefulness and the claims of the field it is endeavoring to cultivate.

The department of the work, denominated "THE HOME MISSIONARY," is filled with interesting details of the operations of the A. H. M. S. and its auxiliaries; the reported labors of its Missionaries and agents; statistical and religious views of different sections of our country; appeals for laborers and for pecuniary aid, &c.; furnishing, altogether, a valuable mass of facts in relation to the progress of society, especially in the newer states. These facts are of the highest interest to every philanthropist; and their value is particularly seen in the deep interest which they have awakened in the older in behalf of the newer portions of the church. Perhaps it is not too much to say, that the generous sympathy and aid which the older churches of our land have furnished for the establishment of learning and religion among those which are more recent, have been elicited mainly by the investigations and appeals of the agents and missionaries of the A. H. M. S., communicated through this periodical.

"THE AMERICAN PASTOR'S JOURNAL, or original sketches of real characters, conversations, and striking facts," is the second department of the work, originally connected with it, because it was supposed the conductors would possess some peculiar facilities for collecting the requisite materials. That

the pages devoted to these sketches are highly acceptable and useful to the public, we are assured by frequent direct testimony, as well as by their extensive republication in other journals.

In behalf, therefore, of the objects which it is the aim of this periodical to secure, and of the American Home Missionary Society, whose organ it is, we solicit for it the continued and extended patronage of the friends of Zion.

CORRESPONDENCE OF THE A. H. M. S.

TESTIMONIES

IN FAVOR OF THE AMERICAN HOME MISSIONARY SOCIETY, DERIVED FROM ITS OPERATIONS.

From the Presbyterian Church, in Galena, Ill.

To the Cor. Sec. of A. H. M. Society.

March 18th, 1837.

Sir—At a meeting of the First Presbyterian church, in Galena, on the 15th inst., it was voted unanimously, "That this church is able—and ought—to support their own minister, and that they no longer need the assistance of the American Home Missionary Society."

The undersigned were appointed a committee to express through you, to the A. H. M. Society, the sincere thanks of this church, and the deep obligations they are under to your society, for the assistance which has been given in supporting our pastor for the last seven years. We are also requested to make known to your society, the desire and intention of this church, not only to refund the amount which has been received from the A. H. M. Society, but to contribute in assisting other destitute churches. All this we hope, by the blessing of God, to accomplish in a short time.

We have the honor to be,
Your obedient servants,
HORATIO NEWHALL,
A. B. CAMPBELL,
JAREMIAS BETTIS.

The pastor of the church above mentioned, Rev. Aratus Kent, in his concluding report, makes the following statements respecting the history of his mission, and its results:

I have been now seven years a recipient of the bounty of your society, and am deeply and painfully conscious of Christian and ministerial unfaithfulness. But I have had difficulties to grapple with, and burdens

to bear, which cannot well be estimated by those who have occupied a more highly cultivated field. For more than two years I labored alone, without Christians enough to form a church, or to maintain a prayer meeting.

Our church now numbers sixty-two. We have morning and evening meetings for prayer, a female benevolent society, a maternal association, and prayer meeting. The monthly distribution of tracts has been in successful operation for a year. We have commenced a house for public worship, and have four thousand dollars subscribed. We have two good schools, taught by members of our own church. We have had during the whole time, an interesting Sabbath School, and many are now scattered over the country who were once under its influence. Last fall, I met in one day, at a distance of three hundred miles, three of its earliest pupils; two were merchants, and one a mechanic; two hope they are Christians, and all, so far as I can learn, sustain a good moral character, amidst the crowds of vicious people with whom they are daily and hourly mingling.

In taking my leave of your society, I would express my grateful acknowledgments for the promptness with which every wish has been met, and my growing conviction that you are performing a service for the West, and for our country, and for the church, which none can so well appreciate as those who witness its happy results.

From the Rev. N. H. Harding, Milton, N. C.

Mr. H. concludes his last quarterly report with the following announcement, viz:

Thus I have given you an account of my work, and the present state of the field. And now I must turn to a subject unpleasant in one view, though as it will relieve you from the burden of supporting an unworthy servant of Christ, it may be said

to have a pleasant aspect. The brethren have concluded to make out the deficiency in my support without the aid of your noble society. This report will therefore close my connexion with you for the present, as your missionary. I cannot but regard your society with peculiar feeling—the happiest and most useful part of my life has been spent in connexion with it; and in every place where I have labored as your missionary, I cannot but hope that souls have been converted. It was while I was your missionary that the glorious revival was in Oxford. A part of the members of that church, and subjects of that revival, removed to Tennessee. Indeed their removal was the main cause of my leaving that place. But I now see that the hand of the Lord was in it. They went to a large and flourishing village where there was no Presbyterian church. They have formed a church, settled a minister, and I have just heard that they have had a revival, and that seventy have joined the people of the Lord.

Thus the good done by your Society spreads, and I trust it *will* spread, till it fills the whole land.

With very many thanks for the aid so generously afforded me; and with many prayers that God may make your Society a rich and overflowing blessing to the land, I remain, &c.

From Rev. S. Sweetzer, Gardiner, Me.

During the past year, the society with which I have been connected in this village, has received much favor of the Lord. The church was organized in July, 1835, and consisted of ten individuals. Previous to March, 1836, two others were added by letter, and since that time sixteen have been united to us—six by profession, and ten by letter. The past year has been one, we trust, of spiritual increase. The evidences of devotedness to the cause of the Redeemer on the part of his professed followers, have been more decisive. During the first two years of my ministry here, we were without a house of worship. In November last, a neat and convenient house was dedicated to God, and at the same time I was ordained pastor of the church. God has blessed us, as we trust, in some measure, with the converting influences of his Spirit. During the winter there has been an unusual degree of seriousness, and some very encouraging cases of hopeful conversion to God.

Without great things to boast of, we have great mercies to be thankful for. We have been enabled to do something for Home and Foreign Missions—for the Bible Society, and are now endeavoring to do more, in connexion with the Tract cause. We have reason to remember, with gratitude to God,

the efficient aid of the A. H. M. S., through its branch in this state, without which we *could not have gone thus far*, and hope that by its continued assistance, with God's blessing, we shall be, ere long, not only able to sustain alone the ministrations of the gospel, but to lend aid to supply the wants of those, who, like ourselves, are now struggling with need.

From a Minister in Western New-York.

I was in the employ of the United Domestic Missionary Society, one year before the formation of the A. H. M. S., and have, at different places, been laboring almost ever since as a missionary of the latter Society. Under God, I look to the A. H. M. S., as the sheet-anchor of the American church. May the Lord raise up more and more liberal supporters of it; and more and more faithful missionaries to labor among the destitute portions of our beloved Zion. I love to contemplate the onward march of the Society, as she sends out the humble missionary, and breaks to the otherwise destitute the bread of life. Praying for an increase of grace and usefulness among the missionaries, and of zeal, prudence and wisdom among those who manage the affairs of the Society, I remain, &c.

From a Minister in Pennsylvania.

I present, my dear brother, through you, my congratulations to the Society which you represent, that in the hand of God, they have been the means of accomplishing so much good in this region. Had it not been for your timely assistance, we should certainly not have been able to continue in existence to the present time.

REVIVALS OF RELIGION.

"My Spirit remaineth with you, fear not."

In issuing the first number of a new volume, it gives us great pleasure to furnish the following extracts of correspondence, showing that God hath not "forgotten to be gracious." Of late, many Christians have found in the aspect of the times occasions for discouragement. The inroads of worldliness upon the time, the spirit and the institutions of the church, as well as the attacks of infidelity upon the very foundations of all religion; and, more than all, the painful differences existing in some of the principal departments of the "sacramental host," are well adapted

to occasion sadness of heart and feebleness of effort, in those who love Zion "above their chief joy." But, when in the midst of these discouragements, we can hear the voice of God, "My spirit remaineth with you, fear not," and can see the illustration of this gracious word in the reviving of the churches, here and there throughout our land, our fears are scattered, new faith inspires the heart of piety, and new energy nerves the arm of zeal.

ILLINOIS.

From the Rev. Aratus Kent, Galena, Ill.

I returned from synod with increasing desires and a renewed purpose to labor for the revival of God's work in the hearts of his people.

In December, after laboring several weeks with the church, we were joined by brothers Beecher and Gridly, and we had preaching almost daily for near two weeks. The church were much quickened, some backsliders recovered, and about fifteen hopelessly converted. And we have great reason to thank the Lord for this mercy. But we still hope to see greater things than these. The community at large have not participated. The great deep is not broken up. We hope, however, that the saints have received an impulse and an unction which will prepare them to labor in the vineyard of the Lord.

MICHIGAN.

From the Rev. J. M. Ellis, Grass Lake, Mich.

The first Sabbath in March was an interesting day. The Lord's supper was administered, and seven were added to the church, four of them on examination.

We have just closed a protracted meeting in the most interesting stage of its progress, for want of help and from the failure of my own health. There were several hopeful conversions, and fifteen or twenty anxious inquirers, and also a very general and unusual seriousness for miles around. Our meetings were crowded and overflowing: every appearance indicated the happiest results, had there been no interruption and no want of help.

From Rev. J. G. Kanouse, Lodi, Mich.

This missionary writes under date of March 16th—"We are now in the midst of a precious revival; we hope for as many as twenty-five. The Lord is still among us."

OHIO.

From Rev. Ferris Fitch, Richmond City, Ohio.

After mentioning that the additions to the Church have been nineteen on profession, and fifteen by letter, and that about forty persons have been hopefully converted, during the year past, Mr. F. adds:—

Of the converts above enumerated, a few have joined the Baptists, some the Methodists, and some more will unite with us. For a few months' past the members of our church have possessed, in an unusual degree, the spirit of prayer.

PENNSYLVANIA.

From Rev. R. W. Landis, Jeffersonville, Pa.

On page 218 of our last volume, we published a brief announcement that a work of grace was begun in this place. Since that publication, we have received the following additional information:—

I take my pen with pleasure to inform you that since my last report, the Lord has visited us with a season of refreshing from his presence. We have just received on profession twenty-eight, to the full communion of the church, and two by letter. Besides these there are at least five persons who are fruits of our revival, who have united with other communions. Besides these there are also many who are under deep and serious exercise of mind. The revival is still in progress, the spirit of prayer still continues, and Christians labor as earnestly and fervently as at first.

MASSACHUSETTS.

Rev. C. W. Allen writes from Norton, Mass.—"We have enjoyed what may almost be termed a revival of religion this past winter." Fifteen are reported as hopeful subjects of divine grace, and the additions to the church, on profession of their faith, twenty-seven.

MAINE.

From Rev. Silas M. Keen, Belfast, Me.

"We have been blessed with a precious revival. Several of our influential men, (I mean those who worship with us,) have been, we believe, converted to God, and have united with the church. The state of the Society has, I suppose, been more encouraging the last year than at any former time."

The same communication mentions the addition of twenty-five persons to the church on profession of their faith in Christ.

NEW-YORK.

From Rev. Truman Baldwin, Darien, Genessee Co., N. Y.

A special effort for the benefit of souls was made by this church in a series of meetings, which commenced on the 9th of January. It was a season of refreshing to the church, and a very favorable impression was left on the minds of the community, as far as I have learned. Since that, seventeen have united with this church by profession. Some have attached themselves to other communions; and there are yet those indulging hope, who it is expected will unite ere long with us. As prospects now are, it may be anticipated, that this church, at no very distant period, will be able to sustain for themselves the institutions of the gospel, without foreign aid.

From Rev. A. W. Bushnell, Livingstonville, N. Y.

Soon after I commenced labor here, prayer meetings were established in the different school districts, within the bounds of the society. These means were beneficial in stirring up the people of God to labor and pray for the salvation of perishing souls. It was thought advisable to bring the scattered, feeble band together, and unitedly to supplicate the throne of grace for the descent of the Holy Spirit, whilst the truth should be pressed upon the sinner's conscience. A meeting for this purpose commenced March 8th, and continued twelve days. The Lord appeared in mercy. The faith of Christians was strengthened; and about twenty who were in bondage to sin and Satan were brought into the glorious liberty of the gospel. It is the Lord's doing, and we give him all the glory.

REPORTS OF MISSIONARIES.

A TOUR IN ARKANSAS.

From Rev. A. R. Banks, Washington, Hempstead Co., Ark.

On 1st June, 1836, I entered Arkansas, and commenced to "preach Christ and the resurrection" wherever I could get an audience. I soon learned that it was indeed a moral as well as a natural wilderness. Few, very few "roses" were to be found. When I entered the state, I determined to

travel over the greater part of it, before I located permanently; as you did not, neither could you, designate any particular field to labor in. I therefore first visited the tracts of country lying on White and Arkansas rivers, particularly the lower parts. I then came to Red River, where a minister of our denomination had hardly been seen; and, being advised by physicians that the country was sickly in July, August, and September, I located here during these months.

After the sickly season had passed by, I set out on a tour through the western, north-western, and middle counties of the state. On my way I attended the meeting of Arkansas Presbytery in the Choctaw nation, composed entirely of the missionaries of the Choctaw nation, except brother Moore of Little Rock. Here I was delighted to see about five hundred Choctaws, listening attentively to the word of life. I spent two weeks in the nation, preaching at different places as I had opportunity, at Fort Towson, The Agency, Fort Coffee, the Mission Stations, &c. I found in Washington County, at Cane Hill, and Osage Prairie, two little churches had been organized, by your former missionary, Mr. Woods; but they have been entirely destitute of the public means of grace since he left, except while I was with them, and occasionally the preaching of other denominations. They are anxious for a missionary, and can partly support one. I then visited Batesville and the adjacent country, passing all the way down White River to Jackson County, finding nothing but moral destitution, until I came to the fragments of the little flock, that brother D. L. Gray left at Litchfield two years ago. They are in a destitute condition, about twenty-five in number. Here I spent a few days, preached, and visited from house to house, distributed tracts &c., and then set out for this place, spending a few days at Little Rock, with brother Moore, and his precious little flock.

Church organized at Spring Hill.

On 26th November, I again preached at Spring Hill, organized a Sabbath school, and a bible class with about fifteen scholars in all. By solicitation and reflection I came to the conclusion that this point was more important to be occupied than any I had visited. I therefore made preparation to organize a church on Christmas, assisted by a young clergyman from South Carolina, by the name of Gray, who was exploring the country and who has since returned to Alabama. It was an interesting time to many of us. I trust the Spirit was striving with many hearts. Nine came forward and joined us on certificate, to whom we administered the Lord's Supper. At present

we meet in the female academy, but a lot has been given by the proprietor, and a subscription has been opened for building a Presbyterian meeting-house, and about \$500 subscribed. We shall probably, by fall, have a comfortable house of worship, either brick or framed. Thus you see what the Lord is doing for us here in "the ends of the earth," "whereof we are glad."

In reviewing the whole field, and the engagements of the past year, I find many things to encourage my heart and the friends of Zion, and much, very much to discourage. There are a few that seem to pray earnestly for the peace of Jerusalem, and the universal triumph of gospel grace. The great mass seem to be floating unconsciously down the tide of time, without ever thinking once to what port they are bound, to Heaven or to Hell! Our aim is constantly to sound the notes of alarm to such; point them to the future—direct them to the Lamb of God—and leave the result to God.

MISSISSIPPI.

From a Missionary Report.

LABORS AMONG THE BLACKS.

Since my last report, I have given my attention chiefly to the black people. Three years ago I labored night and day among this class; but the excitement in reference to abolition, shut up the way. For two years I have been preaching to the white people. We are again making some efforts to have the way opened. We must first operate upon the master. He must be brought to feel his obligations. The missionary who preaches to the black people in this country, has a most important, and, in many respects, a desirable field to labor in. He feels as if he were preaching to the benighted heathen. But he has a decided advantage over the missionary who understands not the language of his congregation. There is scarcely any minister of the gospel here who would not choose to preach to the black people. Surely no people need the gospel more than they. We hope the time is not far distant when it will be preached on every plantation.

From Rev. H. Patrick, Ridgeway, Lowndes Co., Miss.

Brother Wright, Archibald, and myself, held a protracted meeting together last fall. On the first day of the meeting, at our suggestion, we formed an agreement among ourselves, that we would endeavor to converse privately on the subject of religion with every individual we could find, and

let no opportunity pass us. On the first day of the meeting, I conversed with, and exhorted two young men, who came in my way. The amount of preaching I had to give, prevented me from attending to this duty on the subsequent days of the meeting. Both these young men were awakened: one professed to have submitted to the Lord, and joined the church during the meeting, and the other sought the prayers of God's people in his behalf. The young man who professed, together with another, who joined us about a year ago, are both young men whom I have for a long time had in my mind; and as I have obtained the consent of both to study for the ministry, I wish to take the necessary steps to have them educated. They are persons of promising character.

GEORGIA.

From Rev. John Warnock, Rome, Floyd Co., Ga.

I regret to state that there is nothing specially interesting to report, in reference to my field, although when I compare my own field of labor with other portions of the Cherokee country, the prospect is as bright and cheering as any that presents itself. Sardis church have nearly completed a house of worship, which is the only house of worship erected in a country nearly thirty miles square.

During the last quarter, I have put in circulation about one hundred volumes of the Tract Society's standard volumes, and distributed gratuitously about five thousand pages of tracts, granted me by the society. It is hoped that this labor may not be in vain, although, my dear brother, I am ready to say, "Lord, who hath believed our report," and although I should greatly prefer, were it the will of my Master, to be in a different field, I trust my desire is to follow the leadings of Providence.

INDIANA.

From Rev. J. R. Barnes, Evansville, Ind.

I applied, last fall, for a commission to go to Illinois. On my way, I stopped to spend the Sabbath in Evansville, and finding the church destitute of a minister, and perceiving the field a very important one, I consented to remain. At the time of my arrival the Presbyterian church had been without a minister more than a year. Their house of worship, was occupied by a variety of preachers of different denominations, so that usually the people could hear preaching once every Sabbath. But the effect of preaching, from so many different minis-

ters of different denominations seemed to be lost. The action of no *one mind* was repeated often enough to produce any *permanent good*, and Christians seemed to have cast off their responsibility. My first endeavor was, to *get the church together*, and lead them to feel their obligations *as a church*. The number of members was nineteen, seven males and twelve females. Though this church was organized many years since, it has never seen a revival.

Means of Grace.

There is but one meeting-house in the place—that belongs to the Presbyterians. I have said that until I came, it was occupied by all denominations. Presbyterians, Cumberland Presbyterians, Episcopalians, Methodists and Baptists, all worshipped there in common. About one hundred and fifty hearers usually attended. The Presbyterian church desiring to have regular preaching every Sabbath, a division took place—the different denominations sought other places to hold their meetings. This, at the time, caused some unpleasant feeling, on the part of those who had long occupied our house, but it has resulted in good. Three places of worship are now open every Lord's day, and the number of attendants is many more than before the separation. My congregation varies from fifty to one hundred. I preach twice on the Sabbath, teach a bible class during the week, hold regular church meetings once in two weeks. The monthly concert I have established, but as yet the church do not manifest much interest in it. I preach occasionally in neighboring settlements. A union prayer meeting is held every week, with a good degree of interest, also a female prayer meeting. The Sunday school was sustained until winter set in. It will soon be revived, and we hope with good effect on parents and children.

State of Morals.

The *temperance cause* has taken strong hold in this place. A retail license is virtually denied, as it cannot be obtained for less than five hundred dollars. Some of the most influential men of the place are warm supporters of the cause. The loose and corrupting sentiments of the infidel Owen, have been widely diffused, and their demoralizing effects are still plainly to be seen. Most of the youth are given to pleasure and amusement. Religious education has been sadly neglected. There is not one member in our church under twenty-five, nor is there one, so far as my knowledge extends, in any other. Yet religious sentiment is fast gaining the ascendancy. The Sabbath is, at least, outwardly regarded. Were it not for the *steam-boats* which interrupt its sacred stillness, we should enjoy

a good degree of quiet, on that holy day. We hope that public opinion, based on religious principle, will soon check this great evil.

MORE ABOUT EMIGRANTS FROM THE EAST.

A missionary who speaks *feelingly*, because he finds his hands weakened by the influences of which he complains, makes the following remarks; which, with other notices of the same tenor, we commend to those Eastern churches who have already, or are about to have their representatives in the West. Do not these things indicate a want of *discrimination* in the admission of members to the church, or a lack of *instruction* in reference to the pursuit of worldly possessions?

Our discouragements are many; but all others together are not half so appalling, as the one so frequently complained of here at the West, viz:—the inconsistency—the shipwreck of faith of professors of religion coming from the East. This is not *always* the case. Some are what they seemed to be at the East—*active, consistent Christians*. But, as it regards many, it may truly be asked "*what do ye more than others?*" "*MONEY*" is their motto. They do vastly more injury to religion than the open infidel. "*They that will be rich fall into many foolish and hurtful lusts, which drown men in perdition.*" Some fall victims to infidelity, some break the Sabbath; if they break it not openly, they at least do not spend it in the public and private exercises of God's worship; some lend *all* their influence *against* the usefulness of a minister. One of the first settlers of the town, who does not profess religion, made this remark; "*I have known many bring religion into this place, but I never knew one carry any out of it.*"

MICHIGAN.

From Rev. A. S. Wells, Troy, Mich.

PRASEWORTHY EFFORT.

The church, in Troy, consists of about fifty members. They live in a plain farming town, and are most of them in moderate circumstances, and some are really poor; and yet they have now about ready for dedication, a comfortable church, that has cost them above two thousand dollars, most of which they have subscribed. The parsonage will cost them five or six hundred more. The most of this expense has been sustained (or will be when the houses are completed and paid for) by ten or twelve individuals, who, with their families, constitute the main part of this society. It is under

these circumstances they ask for aid, but if the Lord shall prosper us a year or two, we shall be able to number ourselves among your auxiliaries.

THE BLESSING OF GOD ON SIX YEARS' LABOR.

From Rev. Luther Humphrey, Beardsley's Prairie, Mich.

The writer of this letter was first commissioned by the American Home Missionary Society to labor in the south-western part of Michigan, in 1830. Throughout the whole time the missionary aid furnished to him has been contributed by the Sabbath Scholars' Missionary Association, connected with Duane (formerly Cedar) street church, New-York. During this period, many of the youthful benefactors of our missionary, have emerged from the years of pupilage, and are already mingling in the more active business of life. With what satisfaction must they look back on the history of their efforts, and trace the results in the facts given below.

I do not now receive, and have not received from the people, during the six years which I have been in Michigan, but a very small compensation for my labors. Had it not been for the assistance which I have received from the A. H. M. S., and through them from the dear Sabbath Scholars' Missionary Association, who have kindly contributed for my support, my circumstances must have been more straitened than they have been. It will therefore be difficult for me in words, to express the feelings of my heart, to those kind friends who have ministered to my wants. May the Lord reward them a thousand fold into their own bosoms!

As it respects the missionary field in which I have labored; in looking back for six years, I think there is much reason for gratitude to the great Head of the church, that he has accomplished so much for this new and rising country. When I first came here, there was but one Presbyterian minister within more than one hundred miles every way from this place. No bible societies—no religious tract, education, or other benevolent institutions. No temperance society, and but one Sabbath school in existence, in all this region. There were few, or no common schools, and moral desolations spread far and wide. There was but one Presbytery in Michigan, and but a small number of ministers belonging to it. Since that time, the synod of Michigan has been organized, which now consists of three pretty full presbyteries. The St. Joseph's presbytery, to which I belong, consists of

not less than nine ordained ministers; and three licentiates. There are several county bible societies, and a number of bible classes. Sabbath schools, with suitable libraries, have been established in many of the settlements, and common schools are also numerous. It is true there is still a great want of suitable teachers, but in this respect the country has much improved, and respectable academies, male and female, are rising up in the different places, and it is hoped the time is not far distant when there will be respectable colleges erected in this part of the country. Religious tract, and education societies have, to some extent, been established, and also many temperance societies; and a good proportion of the members of which have engaged to abstain from every thing as a beverage which can intoxicate, and the number of "te-tallers" is continually increasing.

A VOICE FROM MICHIGAN.

From sixty to one hundred destitute churches.

Why is it, that so few ministers and missionaries, are disposed to come to Michigan?—P. has labored for more than a year to obtain a minister, offering \$600 and \$700, and has but just succeeded. A. offering the same has no minister. M. ready to support liberally a faithful pastor has been for months destitute. There are perhaps from sixty to one hundred destitute churches, many of them important, many ready to support a pastor without aid, all anxious to do something, all waiting and praying, and entreating, in vain, for pastors. It is a fact, undisputed, I believe, that in no one of the free states, are there so many destitute churches—able to support pastors; and so many that with a little aid would, in a short time, be able, as in Michigan; and none affording more encouragement, both as a field of usefulness and prospect of immediate success. Why are they so slow to come?

OHIO.

From a Missionary Report.

"THE FIRST BALL."

There has also in this vicinity appeared of late to be a growing love for vain amusements. At the commencement of the year, it was remarked that in this village of nearly three hundred inhabitants, there had never been a ball. But about the middle of February I learnt that one was appointed at a tavern in this place on the evening of Washington's birthday. I was deeply affected with the intelligence, in view of the injury to souls it would be likely to do.

The Sabbath previous I preached from Matt. 14; 1—12, in which I endeavored to expose the evils of dancing, and of an attendance upon it, in a clear light. After preaching I appointed a prayer meeting to be holden with a family living under the same roof, as the one with whom the ball was appointed, and to commence at the same hour. A Methodist brother hearing of it, gave it out at a Methodist prayer meeting, and exhorted all the brothers and sisters to attend. The evening came. The prayer meeting was full. All seemed to be earnest in pleading with God to have mercy upon their thoughtless friends, who might assemble in an adjoining room to copy the example of Herod, Herodias and Salome. The knowledge of the meeting evidently had an effect; for of the forty or fifty couple who were expected, and for whom provision was made, only three or four attended. And all consider this business of a "first ball" an entire failure. O that all the youthful portion of community through the land might have written on their hearts Heaven's awful declaration against "revellings," which I consider but another word for dancing parties! "They which do such things shall not inherit the kingdom of God."

From Rev. J. C. Eastman, Washington C. H., Fayette Co., O.

A DILAPIDATED CHURCH RE-EDIFIED THROUGH
MISSIONARY EFFORT.

This church was organized in 1813, and had occasional supplies for a while, and at length enjoyed the labors of a devoted pastor for two years. On his removal, a sad decline ensued. The church records were lost, and for *seventeen years* they had no preaching, nor a single communion season. The consequence was, that from seventy-four members the church was reduced to nine. And this was its condition when the Chillicothe Presbytery sent me here in September, 1834, on a mission for three months. And through missionary aid I have been continued here until the present time. The result of re-establishing the means of grace, in a place devoted to Satan, is encouraging indeed. Although twice as many have left this church as were in it two years and a half ago, yet it has increased *six-fold*.

A HAPPY CHANGE.

From a Missionary in Ohio.

At a recent communion, we received to the church on examination Mr. T. He is the father of fifteen children. Two years ago it was a rare thing to see any of that large family at meeting. Eighteen months since, the third son found Christ precious

to his soul; and professed his love to him before the world. From that day forward, he ceased not to pray continually for the conversion of his parents. Six months ago, the mother took Christ's yoke upon her. These things took hold of the father. For a while he was very constant at the house of God. But he soon became too unhappy to be easy there: and to drive away all anxiety, he again left the sanctuary and spent the Sabbath mostly in lonely wanderings. But the arrow of the Almighty stuck fast within him, and he found no peace till he cast himself upon the mercy of Christ. Now, that house, destitute of the family altar for twenty-five years, has its morning and evening devotions. Now on the Sabbath, parents and children are early and punctual at Sabbath school, preaching, and bible class. Mr. T. lately remarked to me, "Oh it is wretched business to spend youth and the prime of life in sin, and defer the service of God and all the Christian duties till old age."

WASTE PLACES IN OHIO.

You could hardly believe that there could be such a moral waste in the very heart of Ohio, as we find here. From Zanesville to Columbus, on the national road, 53 miles, there is no Presbyterian preacher but myself. And here are ten flourishing villages, which ought to be occupied by at least five settled pastors. From Newark to Lancaster, nearly thirty miles, on the great northern and southern route through the state, there are four villages and no pastor: and from Newark to Circleville, nearly fifty miles by the canal, and through a number of flourishing villages: no settled pastor of our denomination is found. Here is ample room for ten faithful missionaries. Is there none to be found of sufficient missionary zeal, who would be willing to *work* hard and *fare* hard—sleep in a log cabin, and preach in Jacob's sanctuary, or in such an one as our blessed Master deigned to occupy when he entered the world? If so, send them on, and they shall find enough to do.

Sabbath Breaking.

But one of the most serious difficulties we have to encounter, is the desecration of the holy Sabbath. This is the more formidable, because it is sanctioned by the laws of our country. The mail stage must run and all the other stages take license to do likewise. They come rattling into these little towns almost every hour of the Sabbath. Then the mail must be opened; the news must be read and commented upon; passengers must be attended to; dinners cooked; horses changed and fed, and servants and ostlers run to and fro, all is hurry and confusion. If the mind were ever so calm when

the light of this blessed day gilds the morn, it must be well balanced to remain unruffled through the moral tempest that rages during the day. How can it be expected that we can get the impenitent to stop and think long enough to repent? These waves of moral pollution are incessant, and it would seem as though they would sweep away every vestige of piety or seriousness.

From Rev. Ira Smith, Ashtabula, O.

ENCOURAGING PROGRESS.

From August to February last, seven united with our church by letter, and eleven by profession. On the last Sabbath in July, fifty-six were added, of whom forty-five were on profession; making the whole number who have united with the church since July, seventy-four, though only eighteen of that number are included in the period covered by my present commission.

A convenient house of worship was completed in June, and the dedication was followed by a protracted meeting of deep interest. The additions to the church were the fruit of the meeting. The Baptist and Methodist churches shared in the blessing.

TEMPERANCE ANECDOTE.

The danger of Reservations.

About the middle of December last, our Sabbath school was thrown into a state of perfect derangement, by a very serious misstep of its superintendent—a man of unquestionable piety, under whose labors the school had flourished from its commencement. This man, now fifty years old, had lived many years a confirmed drunkard. About six years ago he reformed, gave evidence of piety, joined the Temperance Society, and united with the church. In joining the former society, he expressly *reserved* the use of brandy, for a bowel complaint, to which he was subject. Here lay the mischief. Twice he used it without any serious results; but on the third trial it overcame him. You can conceive the sequel. It transformed him into another man.

When he came to himself his soul was filled with horror for what he had done. The church which had reposed the utmost confidence in his piety and stability, and upon whom it leaned, to a considerable degree, felt weak and trembled. The utmost disorder ensued. "Some said he is a good man; others said nay, but he deceiveth the people." Twice was he elected superintendent by those who considered his fall a mere inadvertency. He was however suspended from the church for a season, and yielded his place, cheerfully, until the lapse of about two months, when the act suspending him was rescinded. He is now restored to the church, and his place in the Sunday school,

on condition that he pledge himself to abstain from all that can intoxicate, with which he has most cheerfully complied. His deep penitence and his humble walk, have restored to him the affections and confidence of the church and the Sabbath school. I have been thus particular, to show the indispensable importance of the total abstinence principle, to the reformed drunkard; and if to him, to the *whole community*. He that makes the slightest reserve, for the most ostensible reasons, reserves the opportunity to destroy his own peace and usefulness, and scandalize both the cause of temperance and religion.

From Rev. B. Woodbury, Plain, Wood Co., O.

TIMES OF REFRESHING.

At the meeting of ministerial brethren in December, arrangements were made for a series of meetings at Plain. I made what previous preparation I could. I had some help from Br. Alvord of Maumee, also from Br. Van Tassell, once or twice. The children of the covenant and of the Sabbath school received special attention. God was pleased to hear and answer prayer, and almost all the children of the church were brought to hope in the pardoning mercy of God, seventeen in number. The dear brethren and sisters know not how to rejoice enough, or suitably express our thanks. Four of my dear lambs, the lambs of Jesus, the good shepherd, we trust are brought into the fold.

Our meeting was held in two neighborhoods; fifty-five in all indulge hope. Twenty stand propounded for admission to the church and others, if God permit, will also come; and by the time of my next report, I trust our little church will have been doubled.

NEW HAMPSHIRE.

From Rev. M. Gerould, Alstead, N. H.

The spirit of benevolence is increasing in the church. The congregation consists of only about forty families, none of them wealthy, not any, probably, worth \$3000. They pay \$300 for the support of the gospel. Besides this, they have raised since last April, (most of which is already paid over,) for Domestic Missions, \$62, for Foreign Missions, (including a box of clothing, valued at \$30,) \$84, for the Bible Society, \$12, for the Tract Society, \$15, for the Education Society, \$23, and for the S. S. Union, \$20; making a sum total of \$246. Besides this, religious periodicals are paid for, and read in almost every family.

Desolations Repaired.

It is now a little more than ten years since

I commenced my labors among this small people. They were then in a very broken state—had been destitute of a pastor for five or six years, and had only occasional preaching. A church of about thirty members existed here, just ready to drop into the grave—the youngest male member being over *fifty years* old. Since then, the Lord has done great things for us, wherein we have rejoiced, and to him we would ascribe all the glory. During this time, about one hundred and fifty have been added to the church by confession, and a number by letter. Of those who have been hopefully converted here, two are already successfully engaged in preaching the gospel of the blessed God. Three are in theological seminaries, two of whom are expected to go on a foreign mission. One is in college, preparing for the ministry, and several others are expecting soon to commence a preparation for this sacred work. Besides supporting the gospel, (with the aid of \$50,) our contributions to the various benevolent objects, have been, for several years, from \$150 to \$200.

CANADA.

From Rev. W. McKillichan, Indian Land.

A WICKED ACT OVERRULED FOR GOOD.

In January, Mr. C. visited this place, and he and I held a protracted meeting from

Wednesday evening till Sabbath evening. I may mention the circumstances which led to this. On the second of January, I was to go to Lower Canada to see some Christian friends whom I promised to visit sometime during the winter. But when ready to go, I found that some evil minded person had taken or hidden an article belonging to the sleigh, without which I could not go until I could get another, and so was hindered that day. Next day the roads were bad, so that it would not be proper to go, as I could not be back as soon as I promised. I therefore went to Martintown to attend a temperance meeting, and there I met Mr. C., so that we arranged matters for holding a meeting next week. He was on his way to see me. If I had gone away as I intended and wished, he could not see me—and the meeting would have been prevented at that time, and perhaps he could not attend again this winter; at any rate, we could not have had so proper a time since, for the weather was very fine; thus the sin of a man was the means of causing the meeting to be held at the most proper time. How happy to confide in, and serve, one who can make the wrath and wickedness of man to praise him, and promote the happiness of his people—who can say, "My counsel shall stand," &c., while his enemies are at the same time acting as free moral agents!

Appointments by the Executive Committee of the A. H. M. S., from March 15th to April 15th, 1837.

Re-appointments.

Rev. J. W. Beecher, Hamden, O.
 Rev. V. Noyes, Guilford, O.
 Rev. S. Cowles, Ellicottville, N. Y.
 Rev. D. J. Perry, Big Flat, N. Y.
 Rev. J. Crabb, Chapinsville, N. Y.
 Rev. B. Roberts, Big Bottom and Vicinity, O.
 Rev. R. E. Tedford, Columbiana Ch., Ten.
 Rev. G. C. Wood, Paris, Mo.
 Rev. P. S. Cleland, Jeffersonville, Ind.
 Rev. R. Pettibone, Evans' Mills, N. Y.
 Rev. S. Wells, Oriskany, N. Y.
 Rev. J. Patton, West Presb. Ch., Phil.
 Rev. J. Smith, Chester, Penn.
 Rev. D. Jones, Turkey Creek, Ind.
 Rev. D. Waterbury, Delhi, N. Y.
 Rev. J. Warnock, Floyd Co., Geo.
 Rev. J. J. Dana, Blissfield, Mich.

Rev. A. B. Corning, Manchester, Mich.
 Rev. A. Jones, Vicinity of Harmony Mission Station, Mo.
 Rev. F. Fitch, Richmond, O.

Not in Commission last year.

Rev. H. Blodget, Rome, O.
 Rev. G. W. Lane, Weymouth, O.
 Rev. B. Ladd, Middleford, N. Y.
 Rev. Ward Childs, Sheldon, N. Y.
 Rev. C. M. Seaton, Mooers, N. Y.
 Rev. F. Jones, Munnsville, N. Y.
 Rev. S. Howe, Ridgeville, N. Y.
 Rev. Wm. Ramsey, Cedar st. Ch., Phil.
 Rev. J. Dale, 13th Presb. Ch., Phil.
 Rev. B. Matthias, Wantage, N. J.
 Rev. Sylvester Cochran, Vermontville, Mich.
 Rev. — Porter, Clinton, Ind.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 15th to April 15th, 1837.

VERMONT—

Orwell Fem. Benev. Soc., to const. Pliny M. Corbin, Esq. a L. M. \$30 00

MASSACHUSETTS—

Amherst College Miss. Soc., per H. I. Van Lennep, Tr., 65 00
 Amherst Ladies' Sewing Society, 98 00

Andover South Parish, \$127 25
 Edgartown, Miss C. Coffin, 1 00

RHODE ISLAND—

Providence Benef. Cong. Sab. S. So., 30;
 Mon. Con. Col., 24 48; Sub., 283 48, 337 48

CONNECTICUT—

Cheshire Congl. Soc., by W. Stebbins, 6 81

Fairfield, Hon. R. M. Sherman, to
const. Mrs. Susan Atwater a L. M., 30 00
Fair Haven Congl. Ch., by H. Bradley, 45 00
Middletown, H. S. Ward, 10; Friend, 5, 15 00
New-Haven, East. Dist. of which \$30 is
to const. Dea. Seth Seward a L. M., 66 00
Sharon, H. Anthony, 0 50; E. Benedict,
1; A. Boland, 0 50; G. Bates, 0 25; B.
Boland, 0 50; J. S. Camfield, 1 00; J.
Chamberlin, 1 00; B. B. Chase, 0 50;
Mrs. I. Cowles, 0 50; H. Cowles, 0 50;
I. A. Elliott, 5; M. E. Elliott, 3; H.
Elliott, 1; J. B. Elliott, 0 50; S. Elliott,
0 50; J. Elton, 0 25; A. Eggleston, 0 25;
D. B. Gay, 0 25; C. Gay, 0 50; D. Gould,
10; H. B. Gould, 5; A. S. Gould, 0 25;
W. M. Gould, 0 25; D. R. Gould, 0 25;
Rev. M. Grosvenor, 2; P. Goodwin, 1;
E. Garnsey, 0 50; H. Hotchkiss, 0 25;
P. Hamblin, 0 50; A. Hawley, 0 50; A.
Hitcheock, 0 25; B. Hamblin, 0 50; E.
Hamblin, 1; M. Hotchkiss, 0 25; F. A.
King, 0 50; S. Rowley, 0 25; A. Hotch-
kiss, 0 50; M. Garnsey, 0 50; J. Cham-
berlain, 0 15; C. King, 0 50; G. J. K.
0 25; Mrs. K. 0 12; J. Lyman, 0 25; A.
Towsey, 0 50; A. L., 0 50; E. Lyman,
0 25; L. Merchant, 0 25; L. Merchant,
3; L. Potter, 0 25; Mrs. Perry's Fam-
ily, 1; R. R. Pratt, 0 25; A. & B. Pratt,
1; Mrs. E. Pardee, 0 25; E. Rowley,
0 13; E. Read, 1; A. Read, 1; R.
Smith, 1; C. Sears, 1; J. C. Smith, 10;
R. W. Smith, 1; C. F. Sedgewick, 0 25;
C. Sears, 0 50; B. Sears, 0 50; C. F.
Swan, 0 25; W. M. Smith, 5; A. Sears,
1; B. Treadway, 0 25; C. Van Dusen,
0 25; J. Weed, 0 25; S. S. Woodward,
0 25; H. Weed, 0 50; A. Weed, 0 50;
A. Wheeler, 2; Mrs. M. Wheeler, 0 50;
S. Sears, 0 25; A. A. Hotchkiss, 5; M.
Read, 0 50; S. Stevens, 0 50; G. King,
1; Cash, 0 50, 85 15

Stonington Fem. Aux., by Miss Sheffield,
22; First Congregational Church, La-
dies' Sewing Society, by Rev. P. H.
Shaw, 10, 32 00

Westport Congregational Church, by C.
Jesup, 66 00

NEW-YORK—

Cairo, Amasa Mattoon, L. D. in full, 70;
Wm. Avery in full, to const. himself
and Mrs. Avery, Life Members, 5, 75 00

Catskill, Solomon Woodruff, L. M., 50; C.
L. Beach, 10; John Lockie, 10, 70 00

Delhi Presb. Ch. Mon. Con. Coll., 38 04;
H. D. Gould to const. Mrs. Ann Eliza
Gould L. M., 30, 68 04

East Durham, David Cowles, L. M. in part,
Hanover, N. Y., E. G. Mygatt, 1 00

Kinderhook, D. M. S., of which 33 73 is
from the Ladies' Soc., by H. Blan-
chard, Tr., 39 98

Masonville Presb. Ch., by Rev. S. Man-
ning, 8 00

New-Concord, by Rev. J. Osborn, 5 00

New-York City, viz:

Bleecker st. Ch., C. Palmer, 5; H. Smith,
3; S. P. Staples, 10; R. C. Wheeler, 10;
F. W. Jesup, 2; Mon. Con. Coll., 29 19, 59 19

Mercer st. Ch. Mo. Con. Coll., by L. Hol-
brook, 17 75

Murray st. Ch. Sab. Sch., by W. Forgas, 250 00

Legacy of the late Wm. Whitlock, by
W. Whitlock, Jr., 1000 00

Spencertown, Miss Niles, 3 00

NEW-JERSEY—

Columbus, Presb. Ch., 25 00

Princeton, Presb. Cong., 3 00

Westfield, Presb. Cong., 60 00

PENNSYLVANIA—

Montrose Presb. Ch. Coll., by J. Lyons, 7 50

INDIANA—

Lima, by Rev. C. Cory, 10 00

ILLINOIS—

Union Grove, Ralph Ware, L. M., 30; W.

Stewart, by Rev. N. Gould, 20, 50 00

HOME MISSIONARY, 65 72

\$2832 87

KNOWLES TAYLOR, Treasurer.

*Receipts of the Central Agency at Utica, N. Y.,
from February 15th to March 25th, 1837.*

Binghampton, Presb. Soc., by E. Hawley,

131 67; Cong. Soc., Mrs. Starkweather,

2 50; Mr. Lanterman, 0 97, 135 14

Carthage, 4 50; D. Spear, 0 50, 5 00

Clinton, bal. of Subscription, 16 87

Fairfield, 26 00

Guilford, in part to const. Rev. E. Bron-

son a L. M., 20 00

Holland Patent, 3 00

McGrawville, 3 00

New-Haven, 6 75

Norwich, 15 25

Oxford Presb. Soc., 25 00

Redfield, D. J. Weeks, 10 98; S. H. John-

son, 5 27; E. Rockville, 1 44; others, 3, 20 69

Salisbury, 25 00

Sherburn, bal. of Subscription, 27 16

\$331 61

*Receipts of the Western Agency at Geneva, N. Y.,
from March 12th to April 12th, 1837.*

Auburn, A. Fitch, Esq., to sustain a Mis-

sionary, 100 00

Candor, Ladies, 16 06; Gent. 13 94, 30 00

Carroll, by Rev. J. S. Emery, 19 00

Catlin, First Ch., 17 00

Clarence, by Rev. M. N. Miles, 5 00

Danby, by Rev. W. Clark, 10 00

Dunkirk, by Rev. T. Stillman, 50 00

East Avon, 10 00

East Bloomfield, Josiah Porter, to sustain

a Missionary, 100; S. Eggleston, 25;

others, 11, 136 00

East Palmyra, 15 00

Elkland, 15 00

Geneva, C. Godfrey, 20; G. C. Seelye, 10;

H. Hastings, 5; G. Wright, 5; others, 6, 46 00

Henrietta, Ladies' Society, 15 00

Ithaca, 23 31

Niagara Falls, Ladies' Soc., by Jane Por-

ter, Sec., 17 00

Orangeville, two Ladies, 4 25

Owego, 35 00

Palmyra, H. K. Jerome, Esq., to consti-

tute himself, Mrs. H. K. Jerome, and

Miss Eliza Maria Jerome, Life Mem-

bers, 100; George Beckwith, Esq., to

const. Miss Catherine Matson Beck-

with a L. M., 30; others, 76 31, 206 31

Penyan, Hon. W. M. Oliver, to const. his

son, Andrew Oliver, a L. M. 100; others,

9 32, 109 32

Prattsburgh Ladies' Soc. to constitute

Mrs. Maria C. Griswold, a L. M., 30 00

Pittsford, 25 00

Pultney, Cong'l. Ch., by Rev. E. Wol-

lage, 25 39

Richford, 11 25

Rushville, 17 62

Yates, 2 00

Youngstown, 13 00

\$987 45

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

HOW TO PAY CHURCH DEBTS.

[Furnished by a Clergyman.]

THE church with which I am connected as pastor, in erecting the building in which they worship, contracted a debt of about \$5000. It was held by seven or eight individuals in the congregation. Many had long used it as a very convenient excuse for not giving much to benevolent objects: and all felt it to be a real burden. Yet no efforts had been made for seven years to pay any part of it, either principal or interest.

Within two or three months past, the church has been roused to greater activity and faithfulness; and has enjoyed a larger share than usual, of the influences of the divine Spirit. Numbers have been awakened, and hopefully converted. In the midst of this delightful work, a missionary, who had returned, for a season, in ill health, from a foreign field, visited us; and told us what his own eyes had seen of the perishing condition of the heathen, and of the openings, which God, in his Providence, is making, for Christians to send them the only remedy—the Gospel of the risen Saviour. His statements and appeals deeply affected our hearts. He had scarcely left us, when we were visited by an Agent of the American Board of Foreign Missions, who, by his lucid, able and warm addresses on the subject, deepened the good impression, and greatly advanced an effort, which had been previously commenced by us, to raise sufficient funds to support a missionary in the foreign field.

At length, on the night of a communion Sabbath, after we had received a number of persons into the church, and

had set down again at the table of Him who died for lost men in heathen as well as in Christian lands,—and at the close of a very solemn meeting,—an elder who was one of the largest holders of the debt against the church, arose, and with a full heart, begged leave to address the meeting. He stated, as well as his emotions would permit, that the debt of the congregation had long been felt to be embarrassing, and had been urged by some, as a reason for not contributing more liberally to benevolent objects. He was exceedingly desirous to have it removed. And in view of what they had recently heard, and of the renewed dedication, which they had that day made of themselves to God, he felt it to be his duty and privilege, to relinquish the whole of his claim against the church; which he thereby did, most cheerfully, delightfully and for ever.

We were all taken by surprise, and melted into tears. Another elder instantly rose, and said,—“I have long felt that the silver and the gold are the Lord’s, and have consecrated *all* my earthly property to his service. I have this day renewed the dedication. I know not the amount of that brother’s claim against the church; but, whatever it be, just as much as he relinquishes, so much do I pay towards extinguishing the remainder of the debt.”

Another large creditor and member of the church then rose, and most cheerfully and unconditionally relinquished the whole of his claim.

The next day, all the other creditors but one, relinquished half of their claims, which reduced the debt to about \$1000,—which amount has since been subscribed by other mem-

bers of the congregation : so that now we are *out of debt*. We have also got enough subscribed annually, to warrant us in engaging to sustain a missionary in the foreign field. And all this has been done, in the midst of a season of refreshing from the presence of the Lord : yet so far from impeding the good work, it has evidently helped it forward. Others have heard of these lovely fruits of religion amongst us, have come into our meetings, and have there, we trust, repented of their sins, and embraced the Saviour. Sure I am, that there never was so delightful a spirit amongst us as at the present moment.

And now, permit me to say to other churches that are in debt ;—would you, brethren, pay your debts at once, in an easy, pleasant and profitable manner ? Then enlarge your hearts. Make a dying world the object of your compassionate regard and benevolent effort. Increase your information concerning the deplorable condition of the poor benighted heathen, or the destitute in your own land. Let your sympathies flow out for them. Offer up unceasing prayer on their behalf. And above all, open wide your purses, and contribute liberally and cheerfully towards sending them the word of life. Do this at once, and continue to do it, and your debts will speedily vanish.

FAITHFUL DISCIPLINE FOLLOWED BY REVIVALS.

[Furnished by a New-England Pastor.]

The great head of the church has plainly made it the duty of his friends, to maintain strict discipline among his professed followers. This fact is acknowledged in almost every church covenant ; not only so, but when entering into covenant with God and his people, every professor really promises to be faithful to his brethren in Christ, to watch over them, and kindly to reprove them when they err.

Notwithstanding all this, the duty of church discipline is found to be difficult and trying. On account of the difficulty attending the right performance of this duty, many of God's professed people, it is to be feared,

shrink back from it. Doubtless, many churches of Christ, in our land, are now suffering, not a little, on account of the neglect of a faithful discharge of this duty. I have a few facts, on this subject, to communicate, hoping that they will serve to encourage God's people to obey their Saviour, and fulfil their covenant vows, by maintaining a faithful observance of Christian discipline in all the churches where they reside.

In the place where I am stationed as a watchman in Zion, we have been called to attend to several cases of church discipline. Owing to peculiar circumstances, when any of these cases have been brought before us, we have been obliged to keep them before the church for six, nine, or twelve months in succession. During all this time, the church have often had the Saviour's words addressed to them : "He that is without sin among you, let him first cast a stone at her." We have been constrained to pray much and often over these cases ; in all of them, however, without councils, or any such foreign aid, we have finally come to a unanimous result. The consequence of all this delay and prayer, in almost every instance of discipline, has been, the deep humiliation of the church. Hence, our church has been visited with the reviving influences of the Holy Spirit, almost immediately after these occasions.

Look at the following facts. About twelve years ago we were called to attend to two trying cases of discipline. Shortly after these were disposed of, an interesting revival commenced. As the fruit of that revival, more than seventy were added to the church. In 1828 several cases of discipline were brought before us. They were trying, and protracted through nearly the whole year. But while we were thus obeying Christ, his Spirit was shed upon us, sinners were converted to God, and about forty were added to the church. The next year we were called again to attend to the same duty ; one difficulty after another rose and hindered us, till we all seemed to be melted into deep contrition of soul. When this trying work was done, God

appeared and poured his Spirit upon us in a wonderful manner. A revival commenced and continued nearly two years. More than a hundred were added to the church.

Thus, our history shows most clearly, that an humble, prayerful and faithful attention to church discipline, is one of the best means to prepare the way of the Lord, that he may come and refresh his dear people with showers of quickening grace. B. J.

DEATH AND THE UNPREPARED YOUTH.

It has been very justly observed, that all resolutions to repent at a future time, are necessarily insincere, and must be a mere deception; because they imply a preference of a man's present habits and conduct. They imply, that he is really unwilling to change them, and that nothing but necessity would lead him to make any attempt of the kind.

W. was a young man with whom the writer has been well acquainted during the last two years. He had been taught from his childhood, that "the chief end of man was to glorify God, and enjoy him for ever." He was possessed of an amiable and quiet disposition, which led him to avoid those out-breaking sins, of which other young men, of the same village, were often guilty. While they were banded together, and, under cover of the night, were committing depredations upon the peace and property of others, or engaged in noisy and riotous mirth, he might be found at the peaceful fireside, endeavoring to cultivate his mind by the perusal of some interesting and useful book. His mother and sisters and eldest brother professed to be disciples of Christ; and he had been taught the necessity of becoming reconciled to God, in order to be happy in this world, and happy in the world to come. He generally attended on the worship of God in the sanctuary, and gave respectful attention to the preaching of the word. But after all this, it was evident that his heart was utterly opposed to the holiness of God. At some future time he intended to

repent and become a Christian. Some three years since, during a little refreshing from the presence of the Lord, in which a number became hopefully pious, he, among others, was strongly impressed with the conviction that he was a sinner, and was seen among the inquiring, with deep anxiety depicted on his brow. He continued thus for awhile, striving against the operations of the Spirit, clinging to the world with one hand, and apparently reaching after heaven with the other. He could not yet give up the one for the sake of the other. He felt that he was young; and thought that many years were yet before him; and that when he had become older, he could more easily give up the world for Christ. Thus the Spirit was grieved away, and soon his anxiety disappeared. He passed on, and soon became as unconcerned and careless as before. He now lived at a distance from home, and has seldom come within the sphere of my labors, until the present winter.

A few weeks since, as I was walking out to visit some of my parishioners, the physician, who is a member of my church, informed me that W. was very sick, and his recovery doubtful. But a few hours after this, a messenger came to me and said: "W. thinks he has but a short time to live, and wishes very much to see you." I set off directly and was soon at the house. On opening the door, a scene presented itself before me, which I have no power adequately to describe. The physician was on his knees at the bedside, engaged in earnest prayer. His petitions went up mingled with the loud sobbing and weeping of the sisters of the young man who were bending over him, while his own voice was heard above them all, crying in his agony, "O, Lord have mercy! have mercy! HAVE MERCY!" The room was full, and the fountain of tears in every bosom was broken up. At the close of the prayer, I went to him, and took his hand. "O!" said he, "*must I go! must I be lost!*" He begged me to pray for him, with the earnestness of a dying man on the brink of despair. I knelt by his bed, and commended his case to God, as well as I could under the pressure of

my own feelings, and amidst his own loud cries for mercy. I pointed him to the precious promises of God to the penitent. "I know, it—O, that I had an interest in Christ!—Why did I put it off until now? O, Lord, must I be lost! *Must I be lost!*" "O, no! brother, no—you *must not be lost*," said a soft voice that struggled for utterance through sobs and tears. "Oh, dear W., can't you give yourself to Christ? Do, brother, do; he will, he *will* save you." And then, as if laying hold of her dying brother with one hand, and with the other grasping the mercy-seat, she flung herself down at his bedside, and poured out her soul in prayer. Truly it was a melting scene. His younger sister then attempted to sing a part of a hymn which she had heard him mention. She succeeded in singing a few lines in melting and broken accents, until she came to a line which expressed the joy of the penitent in the arms of Christ, when she burst into a flood of tears, and sobbed out, "*Don't that sound good, William?*" The blessed Saviour! dont he appear lovely?" During the whole time, at intervals, he was, himself, crying for mercy, and exclaiming, "must I go without an interest in Christ?"

His disease raged on, and his strength rapidly wasted away. Toward evening he became more quiet, but his mind was bewildered. As his fond sisters stood weeping over him, as if tears could stay the hand of death, I thought of the affliction of the two sisters with whom "Jesus wept." Those only who have stood by the bed-side of a dying brother, and watched the last faint struggle with death, the cold damp gathering upon the brow, the fixing eye, the convulsive gasp, without the power to repress a single groan—can imagine all that was laboring in their breaking hearts. He was now fast approaching the hour of dissolution. His mind wandered, but still he would give rational answers to questions put to him. Before this, however, he had been heard earnestly to exclaim, "Here, Lord, I give myself away, 'tis all that I can do." This led his friends to believe that he had penitently resigned his spirit into the hands of God. This operated, in some

measure, as a soothing balm to their aching hearts.

His last sun had now set, and as the still hours of evening came solemnly on, he breathed more and more heavily until, after a few painful struggles, a little before midnight, the heart ceased its beating, the pulse its throbbing, and all was still.

O, that those who are inclined to procrastinate, would reflect for a moment on the awful uncertainty which is flung around a death-bed repentance! "It is to be feared that charity, which hopeth all things, and believeth all things, has sometimes discovered more of generous credulity, than of well founded hope, when it has laid great stress, and built much consolation, on the casual expressions, and faint sighs of dying men. Far be it from me to excite suspicion, or recall anxiety in the breast of surviving friendship, or to throw a new shade of terror over the valley of death; but better, far better, were it for a thousand breasts to be pierced with temporary anguish, and a new horror be added to the dreary passage of the grave, than that one soul be lost to heaven, by the delusive expectation of effectual repentance in a dying hour." W.

GOD IS LOVE.

God is Love—his mercy brightens
All the path in which we rove;
Bliss he makes, and wo he lightens,
God is Wisdom, God is Love.

Chance and change are busy ever,
Man decays, and ages move;
But *his* mercy waneth never,—
God is Wisdom, God is Love.

E'en the hour that darkest seemeth,
Will his changeless goodness prove;
From the mist his brightness streameth—
God is Wisdom, God is Love.

He with early cares entwineth
Hope and comfort from above;
Every where his glory shineth,—
God is Wisdom, God is Love.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark* xvi. 15.

How shall they PREACH except they be sent? . . . *Rom.* x. 15.

Vol. X.

JUNE, 1837.

No. 2.

ELEVENTH ANNIVERSARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

The American Home Missionary Society held its Eleventh Anniversary in the Tabernacle, New-York, on Wednesday evening, May 10th, 1837. In the absence of the President, the chair was taken by Hon. N. W. HOWELL, LL. D. Vice President the Society, and the meeting was opened with prayer by Rev. Dr. M'Auley.

The Treasurer's Report was read by Mr. Knowles Taylor, Treasurer of the Society, showing the receipts during the last year to have been \$85,701 59, which added to the balance in the Treasury, May, 1836, made the resources of the Society for the year, \$100,631 74. Expended during the year, \$99,529 72. Balance May 10th, 1837, \$1,102 02.

Portions of the Eleventh Annual Report were read by Rev. Absalom Peters, D. D., Corresponding Secretary.

The following resolutions were adopted, viz:—

1. On motion of Rev. A. D. Eddy, of Newark, New-Jersey, seconded by Rev. F. W. Graves, of Alton, Illinois,

Resolved, That the Reports now read be adopted, and printed under the direction of the Executive Committee.

2. On motion of Rev. Albert Barnes, of Philadelphia, seconded by Rev. Theophilus Smith, of New-Canaan, Connecticut,

Resolved, That the history and the present aspects of Divine Providence, in regard to the church, indicate that Christianity will soon become the religion of all nations, and that this country is to bear an important part in its universal diffusion.

3. On motion of Rev. Dr. Patton of New-York, seconded by Rev. Dr. Pond, Professor in the Theological Seminary, Bangor,

Resolved, That while the financial distresses of the community afford ground for apprehension that

the Missionaries may be obliged to defer for a season their drafts on the treasury; and, while the Society would cherish a fraternal sympathy for them in the embarrassment to which they may be thus subjected, they would pledge themselves, and earnestly solicit the friends of the cause throughout the country, promptly to adopt such measures as shall, under God, furnish the means of immediate relief.

The meeting was one of uncommon interest and encouragement. The resolutions were sustained by eloquent addresses by Rev. Messrs. Eddy, Graves, Barnes, and Dr. Patton, and the exercises were diversified by appropriate sacred music. The manifestations of attachment to the Society and its work were strong; and specific pledges of pecuniary aid were made on the spot by clergymen, on behalf of themselves and their people, and by others.

The Society proceeded to the election of officers for the ensuing year, and made choice of the following, viz:

PRESIDENT,

Henry Dwight, Esq., of Geneva, N. Y.

VICE PRESIDENTS,

Rev. George A. Baxter, D. D., Prof. Theol. Sem. Pr. Edward Co., Va.

Rev. Lyman Beecher, D. D., Prof. Theol. Sem., Cincinnati, Ohio.

Hon. Benjamin F. Butler, LL. D., Attorney General of the U. S.; Washington.

Rev. Calvin Chapin, D. D., Rocky-Hill, Conn.

Rev. Thomas Cleland, D. D., Harrodsburg, Kentucky,

Rev. John Codman, D. D., Dorchester, Mass.

Rev. Jeremiah Day, D. D., LL. D., President Yale College.

Rev. Justin Edwards, D. D., Prof. Theol. Seminary, Andover.

Hon. Theodore Frelinghuysen, LL. D., Newark, N. J.

Rev. Francis Herron, D. D., Pittsburgh, Pa.

Rev. James Hoge, D. D., Columbus, Ohio.

Hon. Samuel M. Hopkins, LL. D., Geneva, N. Y.

Hon. N. W. Howell, LL. D., Canandaigua, N. Y.

Hon. Samuel Hubbard, LL. D., Boston, Mass.

John D. Keese, Esq., New-York City.
 Rev. Thos. M'Auley, D. D., LL. D., New-York City.
 Hon. Charles Marsh, LL. D., Woodstock, Vermont.
 Rev. James M. Matthews, D. D., Chancellor of New-York University.
 Rev. Samuel Miller, D. D., Theol. Sem., Princeton, N. J.
 Hon. David Lawrence Morrill, LL. D., Concord, N. H.
 Hon. John Murphy, Claiborne, Alabama.
 Rev. David Porter, D. D., Catskill, N. Y.
 Rev. Alexander Proudft, D. D., New-York City.
 James Roosevelt, Esq., New-York City.
 Rev. James Richards, D. D., Theol. Sem., Auburn, N. Y.
 Rev. Thomas H. Skinner, D. D., New-York City.
 Hon. John Cotton Smith, LL. D., Sharon, Conn.
 Rev. Samuel S. Schmucker, D. D., Theo. Sem., Gettysburg, Pa.
 Rev. Nathaniel W. Taylor, D. D., Theol. Sem., New-Haven.
 Rev. John Thomson, Crawfordsville, Ind.
 S. V. S. Wilder, Esq., New-York City.
 Rev. Leonard Woods, D. D., Theol. Sem., Andover, Mass.

DIRECTORS.

Rev. William Allen, D. D., President Bowdoin College, Maine.
 Rev. Elihu W. Baldwin, President of Wabash College, Ind.
 Rev. Joshua Bates, D. D., President Middlebury College, Vt.
 Rev. Edward Beecher, President of Illinois College, Ill.
 Rev. Nathan S. S. Beman, D. D., Troy, New-York.
 Rev. Robert H. Bishop, D. D., President of Miami University, Ohio.
 Rev. Gideon Blackburn, D. D., Carlinville, Illinois.
 Rev. James Carnahan, D. D., President Princeton College, N. J.
 Rev. John H. Church, D. D., Pelham, New-Hampshire.
 Rev. Charles Coffin, D. D., President of College, Tenn.
 Amos M. Collins, Esq., Hartford, Connecticut.
 Roswell L. Colt, Esq., New-York City.
 Rev. Samuel H. Cox, D. D., Brooklyn, N. Y.
 Rev. C. C. Cuyler, D. D., Philadelphia.
 Rev. Henry Davis, D. D., Clinton, N. Y.
 Rev. William R. De Witt, Harrisburgh, Penn.
 Rev. E. W. Gilbert, Newark, Delaware.
 Rev. Eliphalet Gillett, D. D., Hallowell, Maine.
 Rev. Samuel L. Graham, D. D., North Carolina.
 Rev. E. D. Griffin, D. D., Newark, N. J.
 Eurotas P. Hastings, Esq., Detroit, Michigan.
 Rev. Joel Hawes, D. D., Hartford, Connecticut.
 Rev. Asa Hillyer, D. D., Orange, N. J.
 Rev. Heman Humphrey, D. D., President Amherst College, Mass.
 Rev. Nathan Lord, D. D., President Dartmouth College, New-Hampshire.
 Rev. John M'Dowell, D. D., Philadelphia.
 Rev. William A. M'Dowell, D. D., Philadelphia.
 Rev. Cyrus Mason, Professor New-York University.
 Joseph Montgomery, Esq., Philadelphia.
 Rev. Samuel Merwin, Wilton, Connecticut.
 Rev. Eliphalet Nott, D. D., President Union College, N. Y.
 Rev. B. M. Palmer, D. D., Charleston, South Carolina.
 Rev. William S. Potts, President of Marion College, Missouri.
 Rev. Thomas H. Skinner, D. D., New-York City.
 Hon. Roger M. Sherman, LL. D., Fairfield, Connecticut.

Rev. Richard S. Storrs, D. D., Braintree, Mass.
 Gerrit Smith, Esq., Peterborough, N. Y.
 Jeremiah Sullivan, Esq., Madison, Indiana.
 Rev. Benjamin Tappan, D. D., Augusta, Mainé.
 John Tappan, Esq., Boston, Mass.
 John Tillson, Hillsborough, Illinois.
 Rev. Mark Tucker, D. D., Troy, N. Y.
 Rev. Bennet Tyler, D. D., Pres. Theol. Inst., East Windsor, Conn.
 Rev. Jacob Van Vechten, Schenectady, N. York.
 Ambrose White, Esq., Philadelphia.
 Rev. Robert G. Wilson, D. D., President Ohio University, Athens, Ohio.
 Rev. Andrew Wylie, D. D., President of College, Bloomington, Indiana.
 Rev. John C. Young, President of Centre College, Kentucky.

TREASURER,

Mr. Knowles Taylor.

AUDITOR,

Mr. Arthur Tappan.

CORRESPONDING SECRETARY,

Rev. Absalom Peters, D. D.

RECORDING SECRETARY,

Mr. Wm. M. Halsted.

MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 11th, at the Society's Rooms, 150 Nassau-street, and appointed the following gentlemen the

EXECUTIVE COMMITTEE.

Rev. Thomas M'Auley, D. D., LL. D.
 Rev. Wm. Patton, D. D.
 Rev. Henry White.
 Rev. Mancius S. Hutton.
 Mr. John Nitchie,
 Mr. Abijah Fisher.
 Mr. Leonard Corning.
 Mr. Alfred De Forrest.
 Mr. Wm. A. Tomlinson.
 Charles Butler, Esq.

MEMBERS EX-OFFICIO.

Mr. Knowles Taylor, Treasurer.
 Rev. Absalom Peters, D. D., Cor. Secretary.
 Mr. Wm. M. Halsted, Recording Secretary.

ASSOCIATE SECRETARY AND GENERAL AGENT,

Rev. Milton Badger.

ASSISTANT SECRETARY,

Rev. Charles Hall.

ASSISTANT TREASURER,

Mr. H. W. Ripley.

ELEVENTH REPORT.

The anniversaries of Benevolent Societies are privileged seasons. At whatever point they are considered, those labors of love which are blessed to the salvation of men, are objects of unspeakable interest; and to those who have planted, or watered, or in any way contributed to the benign results of such labors, it is delightful to pause at stated periods, and group them together, that they may be contemplated, as a whole, to the praise of Him who giveth prosperity to his people.

We cannot, it is true, in the moral as in the natural world, hold a "a feast of ingathering at the end of the year," and rejoice over the collected fruits of a harvest fully ripe. In the kingdom of Christ there will be no such privileged day, until the harvest of the world shall come. There is here no succession of seed-time and of reaping, marked by the seasons of the year. The Sun of Righteousness never sets, and under his genial rays, equally propitious in winter as in summer, the field is always productive, and seed-time and harvest are intermingled; "the ploughman overtaketh the reaper, and the treader of grapes him that soweth seed;" and there is no rest for the people of God, till each in succession

shall have numbered the years of his life. In presenting, therefore, the ELEVENTH REPORT of the AMERICAN HOME MISSIONARY SOCIETY, the Executive Committee meet their numerous friends and fellow-laborers, not to celebrate the triumphs of an enterprise already completed, but to set up their EBENEZER at another point in its progress, and to record upon it, that it may be known and read of all men, "HITHERTO THE LORD HATH HELPED US."

The last Annual Report brought the history of this Society, down to the 11th of May, 1836. There had then been employed, during the whole or some portions of the preceding year, in the United States, and the adjoining territories and provinces, 755 missionaries, to which were added 17 pastors and evangelists in France, towards whose support this Society had contributed important aid, making the whole number reported at that time 772. During the year which has since elapsed, the Committee have aided in the support of 810 missionaries and agents, of whom 764 have been employed in the United States and territories, 22 in the Provinces of Upper and Lower Canada, and 24 in France, in co-operation with the French Evangelical Societies of Paris and Geneva.

TABLE,

Exhibiting the amount of receipts from each state, and the number of Missionaries employed in each, during the whole or a portion of the year.

| States and Territories. | Receipts. | No. of Missionaries. |
|-------------------------|------------|----------------------|
| 1 Maine | \$7,498 36 | 107 |
| 2 New-Hampshire | 7,211 55 | 63 |
| 3 Vermont | 4,579 67 | 50 |
| 4 Massachusetts | 18,157 55 | 74 |
| 5 Rhode-Island | 501 48 | |
| 6 Connecticut | 9,173 07 | 37 |
| 7 New-York | 24,624 27 | 186 |
| 8 New-Jersey | 2,684 38 | 6 |
| 9 Pennsylvania | 4,756 51 | 34 |
| 10 Delaware | 311 76 | 1 |
| 11 Maryland | 71 75 | 1 |
| 12 Virginia | 10 00 | 5 |
| 13 North Carolina | | 1 |
| 14 South Carolina | 107 00 | |
| 15 Georgia | 33 00 | 1 |
| 16 Alabama | 50 00 | |
| 17 Mississippi | | 3 |
| 18 Louisiana | | |
| 19 Arkansas Territory | | 1 |
| 20 Tennessee | 3,452 59* | 12 |
| 21 Kentucky | | 7 |
| 22 Ohio | | 72 |
| 23 Indiana | | 31 |
| 24 Illinois | 1,457 25 | 31 |
| 25 Missouri | 5 00 | 9 |
| 26 Missouri Territory | | 2 |
| 27 Wisconsin Territory | 30 00 | 1 |
| 28 Michigan | 363 09 | 29 |
| 29 Upper Canada | 38 00 | 6 |
| 30 Lower Canada | | 16 |
| 31 France | | 24 |
| 32 Unknown | 52 50 | |
| | | 810 |

* Of this sum, \$3258 44 has been received through the Central Committee of Agency at Cincinnati.

RECAPITULATION.

Of the missionaries and agents enumerated in the preceding tables, including 17 in France, 578 were in commission at the commencement of the year, a large proportion of whom have been re-appointed and are still in the service of the Society, and 232 new appointments have been made, making the whole number aided within the year, including 24 in France under the care of the Evangelical societies of Paris and Geneva, 810.

Of these, 595 are settled as pastors, or are employed as stated supplies in single congregations, and 191 extend their labors, either as pastors or stated supplies, to two or three congregations each, and 24, including agents, are employed on larger fields.

The number of congregations, missionary districts and fields of agency thus supplied, in whole or in part, during the year, has been 1,025, and the amount of ministerial labor performed under commissions from this Society, since the date of our last report, has been 554 years.

From a general review of the correspondence, we judge that the congregations aided have enjoyed a greater amount of spiritual blessings, and a greater number of revivals, than in the year preceding the last.

The number reported as added to the churches aided, making proper allowance for the imperfection of a portion of the reports, is about 5,933—viz, 2,181 by letters from other churches, and 3,752 on profession of their faith. This last number, added to those reported in former years, makes the whole number reported as received into the churches aided, on profession of their faith, during the short period of this Society's operations, 31,917. And this number is probably several thousands below the fact, as it has been found impracticable to obtain perfect reports from all the missionaries, and the committee have been careful to estimate the deficiencies each year, below what they have believed to be the real number; while the number of conversions under the labors of our missionaries, has far exceeded the number reported as added to the churches, and may be safely estimated at more than 40,000. To have been the instruments of turning from the error of their ways, and of saving to "the life everlasting" so many thousands, is itself a result most cheering and animating to those whose contributions and agencies, under the blessing of God, have produced it. But the salvation of 40,000 souls is but a small item in the calculation of good which has been and will hereafter be derived from the gifts and labors embraced in the operations of this Society. The Sabbath schools sus-

tained in the congregations, aided, during the last year, have embraced, on a low estimate, more than 60,000 scholars, and the bible classes, under the instruction of the missionaries, not less than 20,000 pupils of all ages. The cause of temperance has also been efficiently promoted in most of the congregations, and the number of subscribers to the principle of total abstinence from the use of intoxicating drinks, on all the fields occupied by our missionaries, is probably more than 150,000.

STATE OF THE TREASURY.

Several causes have contributed to diminish the receipts of this Society during the past year. Among these the large balance of nearly \$15,000 in the Treasury at the commencement of the year, has exerted its influence. This fact having been published in our Annual Report, the impression became general, throughout the country, that the current demands upon this Society were already provided for, and the necessity of increased contributions to its funds, appeared to be less urgent than in former years. In the mean time, the existing embarrassments and necessities of the Education Society, and the Foreign Missionary Board, were urged upon the public with special earnestness. The result has been that a larger proportion than usual of the contributions of the benevolent has flowed into those departments of the general cause whose necessities were the most urgent, while that which was better supplied has been comparatively neglected. Of the propriety and duty of this discrimination, we do not doubt. Several of the members of our own Committee have acted in accordance with it. In ordinary times this would probably not have resulted in any embarrassment to the cause of Home Missions. But as the tide of affairs has turned in the commercial world, the pecuniary pressure upon the country became alarming, before the actual wants of our own Society urged upon the Committee the necessity of extraordinary measures to supply them. And when this necessity became apparent, it was too late to realize any immediately favorable returns from that portion of the public, on whom alone we have been accustomed to rely in such emergencies. The pecuniary embarrassments, and the prostration of mercantile credit, had already begun which have since been thickening around us, until they have resulted in the unparalleled desolation and alarm which now exists.

The Committee have accordingly been under the necessity of allowing the rapid expenditure of their funds in hand to meet

the current demands upon the Treasury, without any immediate prospects of its being replenished. The balance in the Treasury, at the commencement of the year, as appears from the Treasurer's Report, was \$14,930 15, while the receipts, since the last anniversary, have been \$85,701 59, which is about \$1000 more than the receipts of the preceding year, exclusive of a large legacy received from the estate of the late Joseph Burr, and makes a total of \$100,631 74. This sum has all been expended, excepting \$1102 02, now in the Treasury, and this balance is all due at the present time to meet the drafts and bills which must be cancelled within the coming ten days.

In this state of our finances, there would be nothing alarming in ordinary times of commercial prosperity. It has not unfrequently occurred, in the progress of this Society's operations, that our Treasury has been overdrawn from five to ten thousand dollars, and at one time the balance against us had reached the sum of \$14,000. But individuals of the Committee did not hesitate to render themselves personally liable for the amounts necessary to supply the deficiencies, and the drafts of the Missionaries have never failed to be promptly paid. Our condition, however, is widely different at the present crisis. Every day brings us intelligence of the failure of individuals, on whose subscriptions, (remaining unpaid,) we had relied for temporary relief, until efficient measures could be perfected for opening new sources of income, and the difficulty of obtaining temporary loans on individual responsibility, has rendered it impossible for the Committee to avail themselves of those facilities which they have readily secured to the Society on all former occasions of necessity.

In these circumstances of embarrassment, the Committee apprehend, though with great reluctance, that they may be under the painful necessity of soon addressing a circular to all the missionaries of the Society,

requesting them to withhold their drafts on the Treasury, or to draw for only a portion of the amounts due them, until we shall have had time to make our appeal to the friends of the cause and to the public at large, in the hope of soon securing the means of resuming the payment of their much needed dues.

The Committee are aware that nothing but considerations of the most urgent necessity could justify such a measure. But this necessity may exist, and we throw out the painful suggestion, that, by the prompt and efficient aid of our friends, the apprehended crisis may, if possible, be avoided.

It should also be borne in mind that, besides the amounts now due to the missionaries for labors already performed, the Committee are pledged, to the amount of more than \$50,000, in commissions yet to be fulfilled, the whole of which will become due in the coming twelve months. In the mean time, new and inviting fields are constantly opening for enlarged operations, and it remains to be determined whether this Society shall be furnished with the means of going forward in its twice blessed work. We throw ourselves with confidence upon the benevolence of the Christian public, and the blessing of God, and feel that in urging upon the consciences of American Christians the present embarrassments and the constantly growing necessities of the cause of Home Missions, we are pleading for a department of benevolent effort, whose efficient prosecution is not only highly important, but indispensable to the best interests of our country and the world.

That the grounds of this appeal, and the immense interests involved in the success of it may be the more distinctly seen and appreciated, we proceed to present some additional facts and considerations connected with the past operations of this Society, and which have an important bearing upon its future prospects of increasing usefulness.

COMPARATIVE RESULTS.

The following table shows the results of the last year in several particulars, compared with those of preceding years.

| | First year. | Second year. | Third year. | Fourth year. | Fifth year. | Sixth year | Seventh year. | Eighth year. | Ninth year. | Tenth year. | Eleventh yr. |
|----------------------------------|-------------|--------------|-------------|--------------|-------------|------------|---------------|--------------|-------------|-------------|--------------|
| Receipts | \$18,130 | \$20,035 | \$26,997 | \$33,929 | \$48,124 | \$49,422 | \$68,627 | \$78,911 | \$88,863 | \$101,565 | \$85,701 |
| Expenditures | 13,984 | 17,849 | 22,614 | 42,429 | 47,247 | 52,808 | 66,277 | 80,015 | 83,394 | 92,108 | 99,529 |
| No. of Missionaries | 169 | 201 | 304 | 392 | 463 | 509 | 606 | 676 | 719 | 755 | 810 |
| No. not before in commission | 68 | 89 | 169 | 166 | 164 | 158 | 209 | 200 | 204 | 249 | 232 |
| Congregations and Mis. Districts | 196 | 244 | 401 | 500 | 577 | 745 | 801 | 899 | 1,050 | 1,000 | 1,025 |
| Sab. Schools report'd | Not rep. | 206 | 289 | 369 | 500 | 544 | 770 | - | 40,000* | 50,000* | 60,000* |
| Bible Classes rep'd | Not rep. | 100 | 134 | 203 | 200 | 239 | 378 | - | 12,000* | 15,000* | 20,000* |
| Years of labor perf'd | 110 | 133 | 186 | 274 | 294 | 361 | 417 | 463 | 490 | 545 | 554 |
| Additions to Chhs reported. | Not rep. | 1000 | 1678 | 1959 | 2532 | 6126 | 4284 | 2736 | 3,300 | 3,750 | 3,752 |

* Pupils.

AUXILIARY SOCIETIES AND AGENCIES.

MASSACHUSETTS MISSIONARY SOCIETY.

The receipts of this Society, during the year ending April 1, 1837, have been \$15,667 16, which added to a balance of \$5,868 74 in the Treasury at the commencement of the year, makes the whole amount at the disposal of the Society, since its last annual return, \$21,535 90. Of this sum \$9,059 51 have been expended in the support of 67 missionaries in that state, and \$5,349 90 has been paid over to the Parent Society, leaving a balance in the Treasury of the Massachusetts Society, April 1, 1837, of \$7,126 49.

Other sums have been received from that state, amounting to \$4,840 29, which have been contributed directly to the Parent Society, making the whole amount reported to us, as contributed to Home Missions by the friends of the cause in Massachusetts, \$18,157 55, which is \$3,717 82 less than was contributed to the same cause in the preceding year. This may be in part accounted for by the pecuniary embarrassments of the times, and in part from the fact that our Agent and Associate Secretary on that field, the Rev. R. S. Storrs, D. D., has been obliged, on account of ill health and the cares of his congregation, to withdraw from the active agency which he had prosecuted with great energy and success during several preceding years, and his place has not yet been supplied.

MAINE MISSIONARY SOCIETY.

This Society, like the preceding, has also been affected by the reverses of the times, and by the removal of its General Agent, the Rev. Samuel Johnson, by death. He died in the midst of his labors, and in the full tide of his extensive and increasing usefulness, Nov. 16, 1836. The receipts of the Society, for the year ending April 1, 1837, have been \$7,198 36, which added to a balance of \$201 47, in the Treasury at the commencement of the year, makes the whole disposable means of the Society, since its last annual return, \$7,399 83. The expenditures of the Society during the same period, have been \$9,190 91, leaving the Treasury overdrawn, on the first of April, \$1,791 08. The amount contributed by individuals in Maine directly to the Parent Society, has been \$300, making the whole amount derived from that state to the cause of Home Missions, within the year, \$7,498 36.

The number of missionaries supported by the Maine Missionary Society has been 107.

CONNECTICUT MISSIONARY SOCIETY.

The number of missionaries sustained in Connecticut, by this Society, during the last year, has been 34, and the number of congregations aided, 40. The receipts of the Society have been \$4,026 22, which added to the balance in the Treasury, April 1, 1836, makes a total of \$6,986 18, of which \$1,000 are the avails of a legacy received, the interest only to be expended. The disbursements during the same period have been \$4,826 26, leaving a balance in the Treasury on the first of April, 1837, of \$2,159 92, all of which, excepting the legacy above named, was then due to the missionaries for labors already performed. Besides the receipts above named, there have been contributed directly to the Parent Society from the Fairfield County Domestic Missionary Society, and derived from the payment of legacies and the contributions of individuals, associations, and congregations in Connecticut, the sum of \$5,146 85, making the whole sum contributed in that state to the cause of Home Missions, during the last year, \$9,173 07, more than one half of which, including \$500 contributed in aid of the Rhode Island Missionary Society, has been expended by the Parent Society in sustaining missionaries in other states, especially in the west.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

The receipts of this Society, during the past year ending April 1, 1837, have been \$6,638 55, which is \$1,883 more than the receipts of the year next preceding. Balance in the Treasury, April 1, 1836, \$849. This increase is doubtless to be attributed to the continued labors of the agent in that state, the Rev. Isaac Willey, whose services appear to have greatly increased the efficiency and usefulness of that Society. Its expenditures, during the same period, have been \$7,350 80, leaving a balance in the hands of the Treasurer, April 1, 1837, of \$136 90. This Society has sustained 60 missionaries in New-Hampshire and one in Lower Canada, and is increasing in usefulness and in the extent of its operations. The amount received by the Parent Society, from New-Hampshire, in addition to the sum above reported, is \$573, making the whole amount derived from contributions in that state to the cause of Home Missions, \$7,211 55.

VERMONT DOMESTIC MISSIONARY SOCIETY.

The number of missionaries reported by this Society within the year ending April 1, 1837, is 46, and the number of missionary

fields occupied in whole or in part, 51. Amount in the Treasury at the commencement of the year, was \$5,230 69, which was the avails of a legacy then recently received. Its receipts during the year have been \$4,339 95, making in all at the disposal of the Society \$9,570 64. Of this sum \$4,152 have been expended in sustaining the operations of the Society in that state, leaving in the Treasury, April 1, 1837, a balance of \$4,625 11. The sum of \$239 72 has been contributed directly to the Parent Society from that state, making the whole amount derived to the support of Home Missions from the friends of the cause in Vermont, within the last year, \$4,579 67.

PHILADELPHIA BOARD OF AGENCY.

The report of this Agency, for the year ending April 1, 1837, is highly interesting and encouraging. "In no preceding year," says the report, "have our endeavors to promote the momentous interests committed to us been so signally prospered." The receipts of the year from this agency have been \$6,901 41, being an excess of \$1,070 92 over those of the year preceding, and in addition to the above, subscriptions have been obtained, but not yet paid, sufficient to make the whole amount secured to the Society, within the last year, more than \$8,500, which is \$2,000 more than the amount secured the preceding year. The number of missionaries sustained within the bounds of this agency is 34, who have been employed in the States of Delaware, Maryland, New-Jersey, and Pennsylvania. Several of the churches aided on these fields, have been blessed with special tokens of the divine favor in revivals of religion.

For further particulars of this agency, we refer to the interesting report of our Agent and Associate Secretary, the Rev. G. N. Judd, in the Appendix.

CENTRAL AGENCY IN THE STATE OF NEW-YORK, (UTICA.)

61 missionaries have been sustained within the bounds of this agency, during the whole, or a part of the last year, who have bestowed their labors upon 70 congregations, and have performed, under commissions from this Society, 39 years of ministerial service. Several of the churches aided have been blessed with special revivals, and while the report of the agency presents the most cheering evidence of the usefulness of our operations on that field, it exhibits also the most urgent necessity for their continuance and increase. We give the report entire in the Appendix,

to which the reader is referred, not only for a more detailed account of proceedings, but for several suggestions worthy of the consideration of our missionaries generally, and deeply interesting to the friends of the cause.

The receipts of the agency during the year, have been \$3,315 21, and the amount appropriated on the same field, \$3,985.

WESTERN AGENCY IN THE STATE OF NEW-YORK, (GENEVA.)

The number of missionaries sustained during the whole or a part of the last year on the field of this Agency, has been 67, and the number of congregations aided in their support, 99. During the year, 12 new fields have been taken up, 10 new places of worship have been erected or commenced, and 24 churches have reported revivals, and 883 have been reported as added to the churches, 615 on profession of their faith. Soon after the last anniversary, an effort was commenced to collect \$20,000, nearly the whole of which has been subscribed, but owing to the embarrassments of the times, only about \$11,000 has been actually received by the agency. Of this sum \$2,339 has been contributed by 87 churches, which have been aided by the A. H. M. Society.

The foregoing results indicate the great efficiency of our agent on that field, the Rev. J. A. Murray, to whose report in the Appendix, we refer for many other details of a most interesting and encouraging character.

THE CANADA HOME MISSIONARY SOCIETY.

This Society, whose formation and connexion with the A. H. M. S. was announced in our last Annual Report, has hitherto expended its principal efforts in searching out and supplying, through the aid of the Parent Society, the destitute churches, and protestant settlements in Lower Canada. The centre of its operations is Montreal, and its efficiency during the last year, affords promise of great usefulness in future. The number of its missionaries is 18, a large portion of whose support is supplied by the Parent Society. The receipts of the Canada Society, through the labors of the agent, the Rev. B. F. Curry, have been increased to \$1,562, and the prospect of an annual increase of receipts on that field, is encouraging, while the blessing of God upon the labors of our missionaries there has been signal. Our agent expects soon to visit the Upper Province, where the field is also inviting, and where the few missionaries of the Parent Society, who have

already been appointed there, are laboring with encouraging success.

THE WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY, OHIO.

The returns from this Society are incomplete. Its operations have been conducted as usual and with the usual tokens of the divine favor. The labors of our agent on that field, the Rev. O. P. Hoyt, have been commenced within the year and promise much usefulness.

CENTRAL BOARD OF AGENCY FOR THE WESTERN STATES, CINCINNATI, OHIO.

The receipts of this Agency during the year, have been \$3,584 84, which added to a balance of \$250 in the hands of the Agency, April, 1836, makes the whole amount at its disposal, since that date, \$3,834 84, all of which, excepting about \$500, appropriated to other laborers in the west, has been expended in the support of 25 missionaries whose commissions were granted on the recommendation of the Agency. The great usefulness of this Board, and the happy results of the labors of our Agent on that field, the Rev. Henry Little, are every year more and more apparent. [See report in Appendix.]

INDIANA MISSIONARY SOCIETY.

The receipts of this Society, not before reported, have been \$1,256 77, all of which has been expended in the state of Indiana in aid of the support of the 31 missionaries of the Parent Society in that state. Our Agent there, the Rev. Samuel G. Lowry, has pursued his labors with increasing usefulness during the last year, and the prospects of the cause in that state, though attended with some embarrassments, are encouraging. The field is white unto the harvest, and many more laborers are needed.

AGENTS IN ILLINOIS.

The Rev. Theron Baldwin and the Rev. Albert Hale have divided the Agency of this state between them during the last year, each of them devoting about half of his time to the service of the Home Missionary Society. Their reports are highly encouraging. Their labors have been abundant, and have been attended with much success, not only in the collection of funds and the strengthening of feeble churches, but also in the promotion of revivals and the conversion of souls. Their receipts for the Society have been about \$2,000. For other interesting particulars, we refer to a letter from Mr. Baldwin, in the Appendix.

OTHER AGENTS IN THE WEST.

The Rev. Joseph Lane, the commencement of whose agency in Kentucky was announced in our last report, continued his useful labors on that field, until about the first of October, 1836. From the first of March preceding to that date, he had collected for the Society \$436 08. During the same period, he remarks in his final report, "I have preached 81 discourses, and attended 12 protracted and sacramental meetings, some of which have been very interesting; and I hope to meet above some who, during these meetings, submitted to God, and commenced their journey towards heaven. In these labors I have had the satisfaction to meet with a cordial reception, and only in a few instances have I met with any unpleasant expression of feeling. I have labored as a missionary more than as an agent, and have made it my object to preach to the churches, and acquaint myself with their wants, more than to ask them for their money. This course I have pursued with the expectation that, in the present state of destitution, which is every year increasing in this state, the churches would accept with cheerfulness any judicious measures which might be adopted, *especially by the committee here*, for the purpose of supplying the destitute with the bread of life. But to my surprise, these churches are now recommended by the Presbytery, not to receive the ministerial services of any brother, receiving pay from the A. H. M. Society; and this, too, in a state where 45 or 50 counties remain destitute of any Presbyterian preacher."

The resolutions of the Presbytery and Synod of Kentucky, which rendered it expedient for our agent to retire from that interesting and extensive field, have been extensively published, and need not be reported here. The following only, (adopted by the Presbytery,) concerns the conduct of our agent, viz: "Resolved, that the Rev. Joseph Lane, Agent of the A. H. M. S. for Kentucky, so far as our knowledge extends, has uniformly conducted himself amongst us, as becomes an upright Christian minister."

In view of the resolutions above referred to, and which have suspended our operations for the present, we can only express our deep regret, while we cordially sympathize with the destitute, and the many friends of the cause in that state, with whom we have co-operated in the labors of love in past years. May the Lord prepare the way, and direct our future course.

SABBATH SCHOLARS' MISSIONARY SOCIETIES.

These juvenile associations in aid of the cause of Home Missions, which have been

reported in former years, in terms of so much commendation and encouragement, continue to increase in number and usefulness. No less than 15 of our missionaries, during the last year, have been sustained by the contributions of Sabbath scholars' associations. The oldest of these associations, is that of the Duane-street church, who have lately held their Tenth Anniversary, and whose payments to the Parent Society, during the past year, have amounted to \$394, which has been appropriated to the support of 7 missionaries. The associations connected with the South Dutch, the Murray-street, the West, and the Fourth Free Presbyterian churches, and the First Church in Brooklyn, have also continued their labors, and some of them with increasing efficiency and success.

BOARD OF MISSIONS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

The co-operation of this board has been continued during the year on the plan announced in our last report, and the Committee have granted aid, under this arrangement to 3 congregations, in the support of ministers of the German Reformed Church, whose names and locations are embraced in the general table. Our correspondence with this board has been conducted with reciprocal kindness, and promises interesting results as to the missionary spirit and efficiency of the important denomination which it is designed to benefit.

CENTRAL MISSIONARY SOCIETY OF THE LUTHERAN CHURCH.

Our co-operation with this Society has been of so recent date, that great results were not to be expected during the last year. Something however has been done in the way of preparation for more efficient action hereafter, and 2 missionaries of that denomination have been in part sustained by the aid of the Parent Society. The plan of co-operation is similar to that adopted with other large auxiliaries and agencies, who take the entire supervision of their appropriate fields, and through whose recommendation the appointments of the Parent Society are made.

THE EVANGELICAL SOCIETY OF PARIS.

Our last Annual Report contained an account of an appropriation of \$3,000 in aid of the Evangelical Society of Paris. The lively expressions of gratitude with which that first appropriation had been received by our brethren in France, and the faithfulness and economy with which it had been expended in the support of 17 pastors and

evangelists in that country were also fully stated, with the reasons which seemed to urge a continuance of the aid of this Society to the evangelical churches in France, and also its extension to other nominally Christian countries. In pursuance of the principles and objects then advanced, and in answer to the earnest appeal of the above named society for continued aid, this Committee, in January last, made another appropriation of \$1,500, and in the communication accompanying the transmission of it to the Committee in Paris, we expressed the hope that the receipts of the Society would justify us in making another appropriation of the same amount, (\$1,500,) near the close of the year. This hope however has been disappointed. The exhaustion of the Society's Treasury, and the embarrassments which at present exist, render it wholly inexpedient for us to attempt, at this time, to comply with the expectations which our former communications have excited. Yet we cannot but regard our introduction to the work of missions in France, as highly propitious to the cause, and would express our profound gratitude to the Father of Mercies, that we have been enabled to commence a work so important and interesting. May the same gracious providence enable us to resume it, at no distant day, with increased efficiency.

The number of missionaries under the care of the Society in Paris, who have been aided in part by our contribution above named, is 17; whose self-denying labors have been attended with the most animating and encouraging success.

EVANGELICAL SOCIETY OF GENEVA.

This Society is scarcely less important to the cause of evangelism in France, than that of Paris. It has been about four years engaged in the work of missions, having previously made considerable progress in the distribution of the Scriptures and of religious tracts. The great necessities, as well as the extensive usefulness of this Society, being urged upon our consideration by the Rev. Mr. Baird, in the early part of the year, a correspondence was opened with its managers, and \$1,000 transmitted by this Committee in aid of its operations. The promptness with which our donation has been acknowledged, and the accuracy of the report of the doings of the Society which has been returned to us, together with a description of the extent, the desolation, and the urgent necessities of the field which they have begun to cultivate, are such as to make us deeply regret our inability to double the appropriation which we have already made, and which has been supplied in part to support 7 missionaries in Burgundy, where the Papal superstitions have

held an almost uninterrupted sway for more than a century. For further particulars of this interesting and important society, see Appendix.

GENERAL USEFULNESS OF THE SOCIETY.

The importance of its operations to the universal spread of the gospel.

In view of the position occupied by this Society, and the tendency of its operations, the committee feel constrained to commend it to the patronage of American Christians, as an instrument of pre-eminent importance to the universal establishment of Christianity, not only in this country, but throughout the world. In addition to the particulars which we have already enumerated, the benign results of the labors of our missionaries may be distinctly traced in the impulse which they have given to the cause of general education; the improvements they have promoted in common schools; and in the several colleges, and other seminaries of learning, both literary and theological, which they have been the chief instruments of establishing. Their influence in these respects, according to their number, and the time of their employment, will not suffer in comparison with that of the evangelical clergy of our country generally; while their ministry has been almost universally acceptable to the people whom they serve, and has been owned and blessed of God. Their labors also have been widely diffused, and have exerted their influence, directly or remotely, upon almost every department of well-doing in the nation; whether designed for the special benefit of our own people, or to bless and save the millions of other lands; and the few who have labored in the neighboring provinces, and in a distant country, have been hailed with gratitude as among the first fruits of an enterprise, which, having its origin in the benevolence of a great and a free people, is destined to expand and to multiply its influences, until, in co-operation with those of the same precious faith in other nominally Christian countries, it shall give to the doctrines of the gospel their rightful control, and thus secure a support to the cause of Foreign Missions, adequate to the necessities of the whole world. Considered in all their relations and probable consequences, therefore, our operations assume a magnitude, and an importance, which far exceed their present visible results. The position occupied by this Society, in common with other benevolent institutions, whose efforts are expended on the same field, is a vantage ground assigned us for the benefit of all nations.

The first consideration in support of this assertion, is, that our country is comparatively new and free. Though much ad-

vantage may have been already lost by our neglect, as a people, to cherish and increase in proportion to the increase of our population, the religious influences and institutions of the early fathers of this republic, it is also true that the counteracting and opposing influences, have not yet obtained the triumph which they have sought. The fundamental principles of our government remain. Our institutions are nominally, at least, and professedly, those of Christianity; and our young and growing population are within the reach of those Christian influences, which exist among us, and which, if wisely directed and faithfully applied, may yet, with the blessing of God, subdue the nation to the obedience of faith.

The appropriate territory of this republic, is also extensive, beyond the example of most other nations. It embraces a fraction more than one twentieth part of the land surface of the globe; and we see no reason to doubt that its population, in less than two centuries, will bear an equal proportion to the millions which shall inhabit the earth. If, therefore, this country were destined to stand alone in the exertion of its moral influence upon other nations, it might still hope, by becoming itself pervaded with the spirit of Christianity, to attract all the "Gentiles to its light," and their "kings to the brightness of its rising." But the millions of this country will not stand alone. They are associated by blood, and by the principles of a common Christianity, with the vast population of another nation, whose territories, dependencies and relations are, at the present time, much more extended and multifarious than our own. United by the ties of kindred, of a constant intercourse and a common language, these two nations, Great Britain and the United States, in all that pertains to the advancement of society in knowledge and religion, are substantially one. Their intellectual researches and moral improvements are quickly reciprocated, and the discoveries of the one are immediately, without the labor or the delay of translation, communicated to the other. In these respects, whatever is attained by the one, is the property of both, and is extended, by their common language throughout the immense territories of both. The English language is now spoken, and is the prevalent medium of intercourse and of publication in portions of Europe, Africa, Australasia, the United States, South America, Texas, the West Indies, British America, and Newfoundland, embracing, in all, more than 8,000,000 square miles, which is one sixth part of the area of the globe, and sustains a population of 50,000,000. In addition to this the same language is partially spoken, and is constantly gaining in comparative importance and use in other

portions of the old world, embracing territories of more than 1,000,000 square miles and 150,000,000 of people. The only other national languages which approach this estimate of extent are those of the Russian and Chinese empires, and the Spanish and Portuguese colonies. But none of these countries is likely to sustain a permanent population so numerous and efficient as that of the British dominions and the Anglo-American States, which are rapidly advancing to the exercise of an influence on the other nations of the world, equal, at least, to that of the Roman empire in the time of the Apostles.

But it is not by the extent of its use alone that we are to estimate the power and importance of the English language. Not that it is spoken by 50,000,000 of people, and is partially in use among 150,000,000 more, but it is that the English language embodies more of scientific research, of practical invention, and of theological and moral disquisition than any other language. Nations of other tongues, therefore, in pushing their inquiries on these subjects, are feeling, and will continue to feel, more and more, the necessity of resorting to this medium of thought and communication for the materials of their own improvement. The English language also, in the opinions of those who are competent to judge, from its origin and structure, is peculiarly adapted to receive accessions to its stores of knowledge by means of translations from other languages. In this way the literature and the discoveries of other nations are becoming rapidly incorporated with our own; and the greater the extent and variety of these foreign accessions, the greater will be the attractions of English literature and science, and the more will it invite the study of the learned of all countries, who by the acquisition of this single language may be introduced to the thoughts of men of every age, of every clime, and of every tongue. A full investigation of this subject would show it to be more than probable that the English language, by means of the advantages which it possesses over the other languages of Europe and of our own continent, is destined soon to become the common language of European and American science, civilization, literature and religion. And who can cast his eye upon the map of the world, and contemplate the comparative moral and intellectual condition of its many nations, without perceiving that almost the only influences which are adapted to pervade and enlighten, to civilize and elevate the millions of the earth's population, are to be found in Europe and America. But if all the advancements of these nations in knowledge and religion are to be embodied in a single language, and if that language

is to serve as the medium of communication with all the rest, and act as the interpreter of their knowledge to all the nations of the world, how immense is the power of that language! To possess it vernacularly, to be trained in the use of it, is to have our hand upon the main-spring of the intellectual and moral improvement of our race. It is to enjoy a medium of thought and of expression, through which we may send out the lights of science, the refinements of civilization and the impulses of virtue and religion, to the utmost verge of man's habitation.

In the light of these suggestions, how interesting is the field of Christian enterprise, assigned, in the Providence of God, to the American Home Missionary Society! The language possessing all these unrivalled advantages is our own. During our brief existence as a nation, American intellect and piety have contributed their full share to the richness of its treasures. It will soon, therefore, be less appropriately denominated the English, than the Anglo-American language; for, while England retains her long-enjoyed and established pre-eminence among the nations of the old world, our own United States are entering upon a fresh career of advancement, which is destined to exert a still more controlling influence upon the new. Our field is less encumbered by long established political and social usages adverse to improvement. Our institutions possess the freshness of youth, are accordant with the spirit of the times, and highly adapted to the condition of the new state of society which here exists. In addition to these advantages, we have access to all the riches of literature, science and religion, which are possessed by our elder brethren beyond the Atlantic. If, then, their prospect was the reverse of what it is, if they should fail to maintain and extend the benign influence which they now exert over the other nations of Europe, "if England should fall before a new irruption of barbarians," and the influence of her numerous colonies be lost upon the Mohammedan and heathen countries in which they have been planted, still the English *race* would remain with its characteristic enterprise, and the English language, with whatever in its literature and religion is adapted to affect the higher interests of humanity,—rich in its native stores, and multifarious in its foreign acquisitions collected from every region under heaven. "America," then, in the language of an eloquent English author, "would soon fill up the blank and take the lead in the advancement of society" universally. "The enlightened and the brave of the old world would withdraw from the slavery of their native lands, and with the same ardor, on another side of the globe, would follow the pursuit of truth and

enlarge the boundaries of science, and native Americans, beginning where Europeans had ended, would pursue the same career of improvement and explore new riches of mind."

In less than twenty-five years the United States double their population, and more than double their resources. In a little more than a century they will contain a people "ten times more numerous than has ever yet been animated by the spirit and energy of a free government." The other nations, provinces and colonies upon this continent contain less of the elements of improvement; and the increase of their population, if we judge from the experience of the past, as well as from the operation of existing adverse causes, will be far less rapid. The United States, therefore, by the increase of their political strength, as well as the superior advantages which they already possess, are destined to anticipate and control the other American governments, in the career of improvement. The institutions of the latter will be modelled after those of the former, and the character, improvements and language of the Anglo-American race, will pervade the nations of the new world. Then, in the language of the same author,* "in less than a century and a half, the new world will not be able to contain its inhabitants, but will pour them forth, straitened by their overflowing numbers at home, upon the shores of less civilized nations, till the whole earth is subdued to knowledge, and filled with the abodes of free and civilized men."

If therefore the world is to be converted by the blessing of God upon the leading influences which now exist in the church of Christ, it would seem that this country is destined to bear a conspicuous part in the work. The race of men who, at present, possess these influences, is our own, and millions of this race, and of other nations of Europe, who emulate their improvements, are rapidly making their home in these states. A sympathy is thus created and constantly augmented, which no power can crush. Every year's emigration to our shores enhances the motive for a larger emigration the next year, and thus contributes, at once to increase and to *Americanize* the British race. The time, therefore, can not be far distant when the majority of this race will be clustered upon our own continent. Here they will possess, in their own tongue, the literature, the science, and the religion, which are destined to enlighten and save the world. In the mean time, by the commercial enterprise of this race of men, by the colonies which have already been planted and will probably be main-

* Douglas.

tained and multiplied, and by the labors of British and American missionaries, scattered in great numbers among all the nations of the earth, every country will be in some degree prepared to receive the vastly accumulated influence which the British and American race will then possess, and will be ready, through their common language, to extend, with unexampled rapidity, over the whole world.

Among all the means, therefore, which could be devised for the universal spread of the gospel, the sanctification of the English language is one of pre-eminent importance. If this language be not consecrated to the service of God, it will soon become universally, as it is already to an alarming extent, the medium of infidel communion, and the vehicle for the spread of vice and irreligion among the nations. The vastness and variety of its treasures, in this event, would, at once, increase its attractions and greatly enhance its power to corrupt and destroy. On the other hand, if the English language, in all the extent of its use, were baptized with the spirit of Christianity, what an instrument might it become in the hand of God to subdue the nations to obedience and love! Its literature and science would soon be pervaded with the sentiments, while its instructions would inculcate the spirit of Christian missions, wherever mercantile enterprise, the acquisition of knowledge, or the impulses of philanthropy, should extend its use. This vantage ground has already been, in some measure, attained. The British and American churches are far in advance of all others in prosecuting the work of missions. A vast majority of the heralds of salvation who are now pioneering their way among the heathen, have received their training in the language of these churches, and though they deliver their instructions in other tongues, it will be impossible to suppress the sympathy which their benevolent labors will excite in the breasts of all the enlightened and the converted among the nations where they are holding forth the word of life.

If then we would prepare the most effectually to sustain the Foreign Missionary enterprise, and increase the number and the moral power of those who preach the gospel in distant lands, if we would prepare our merchants and sailors, who are extending their voyages, their traffic, and even their residences to every country, to exert an evangelical influence upon the people with whom they mingle, it becomes the duty of American Christians at home, a duty which yields to none other in importance, to purify the sources and the channels of instruction, which are to give character to the teeming millions of these states. This

can be done only by the universal inculcation of the doctrines and duties of the Christian religion. Here then we are called on, as Americans, as philanthropists and as Christians, to exert every energy and improve every advantage. It is a duty which we owe to ourselves, as a nation, and to the nations and provinces which border upon our own in the North and the South, among whom the spirit and the imitation of our own institutions are rapidly advancing. It is a duty which we owe to the widely dispersed and enlightened race of men, already numbering from 50 to 100 millions, who speak, with us, a common language. It is a duty which we owe to the whole world, to use every endeavor, and employ every facility within our reach, and at every sacrifice, to engraft upon the American language, and through that upon the American mind, the spirit and the teachings of Christianity. And what is inculcated here will exert its direct and immediate influence in ever widening circles, upon those who speak the same language, in all other countries. Then, if our hopes shall be answered, if what we now confidently anticipate shall become a reality, and these states and provinces shall be full of people, they will turn back upon the old world, the stream of emigration which they now receive; and reuniting with the descendants of a common ancestry, in their wide dispersion among the nations, they will quickly extend a controlling, an enlightening, and a sanctifying influence throughout the world.

The field of our operations, therefore, is full of encouragement, the most animating and glorious. Every plant of righteousness which is reared upon it, will soon become a tree, whose leaves shall be for the healing of the nations. To preach the gospel in such a country, to inculcate its doctrines in such a language, and among such a race of men, is, in the highest sense, to labor for the benefit of man universally; while the efforts which we have already commenced and prosecuted to some extent in other nominally Christian nations, are in themselves important, and most timely and appropriate in strengthening the bonds of sympathy between the European and American nations, and in preparing the way for the ultimate and universal spread of those healthful and saving influences which are produced, on a still broader scale, by our efforts at home.

Shall these efforts be intermitted? As we have before remarked, it is a time of unexampled pecuniary embarrassment. A great and strong wind has shaken our political and social fabric, and "rent the mountains" of our earthly dependence. But lately our "merchants were princes," and some of them gave princely donations to the cause

of God. They were strong pillars of our benevolent enterprise, and we leaned upon them. Now they stand amid the crush and the wreck of their worldly wealth, with "feeble knees," and their hands hang down. We ask, then, not in despair, (for "the Lord liveth, and blessed be our Rock,") but we do ask, with earnestness and solicitude, shall the appropriations of the Home Missionary Society be intermitted? Shall we change the voice of our communication to the needy in our own and other lands? Shall we withdraw the encouragements which we have already given to the feeble and struggling churches in France, and thus disappoint the hopes which our past efficiency has excited? Shall we write to our 600 missionaries in the United States, and the adjoining provinces, and ask them to withhold their applications, and bear their poverty unaided, until the indignation be overpast? We put these questions, not to the Christians of this city only, but to the friends of the cause throughout the country. We press them upon the hearts and consciences of 400,000 professors of religion in the denominations who have hitherto sustained this Society, all Americans, all Christians. We urge them upon our intelligent and enlightened countrymen generally, who, by enjoying the advantages which it is the object of this Society to confer upon the destitute, have learned rightly to estimate their immense importance. We ask all these, in the midst of the possessions and blessings which yet remain to them, notwithstanding the embarrassments of the times, to decide in the fear of God, whether the Home Missionary Society shall fail to accomplish what its hitherto prosperous operations have promised? Shall the hopes of the church and of the world be obscured by the suspension of its life-sustaining disbursements? The impulse of our own hearts is to answer, No! *not for a single month.* We throw out this response to the inquiries we have been constrained to raise, that it may be caught and communicated and reiterated by a benevolent community; and we seem to hear it come back to us, in lengthened echoes from the North and the South and the East and the West, "No, NOT FOR A SINGLE MONTH." The possessions of the church, notwithstanding the little wrath in which they have been scattered and diminished, are yet ample for this and every other enterprise of Christian benevolence which has been projected. If many who

were once rich can no longer contribute of the abundance which they seemed to possess, it is but an indication in providence which should impress upon the poor the duty of giving of their poverty, to supply the lack of service which an unpropitious change of times has occasioned. And there are still left among us some men of wealth, who have retained their possessions amid the desolation which surrounds them. May we not expect that, in answer to the fervent prayers of his people, the Spirit of God will concur with the teachings of his providence to melt the hearts of some of these into gratitude, which will express itself in generous thank-offerings to his cause? Shall we not have learned, as a people, by the reverses we are called to suffer, what we had failed to derive from long lessons of unexampled prosperity, *that there is no profit in wealth, but in its use for the promotion of worthy objects?* Let this sentiment pervade and control the public mind, let it be cherished with power to expel from the bosom of the church the sordid love of gain and the pride of wealth, and there will be no lack of means to sustain the cause in which we labor. In the "great trial of affliction" which our churches may be called to endure, like those of Macedonia, "the abundance of their joy, and their deep poverty," shall abound "unto the riches of their liberality;" and before another year shall have passed away, joy and gladness shall be in the midst of us, "more than in the time when their corn and their wine increased;" and "they that dwell in the wilderness shall bow before the Lord." "For he shall deliver the needy when he crieth," "and they of the city shall flourish like grass of the earth." "Men shall be blessed in him: all nations shall call him blessed," and shall sing to his praise in every tongue, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory."*

By order of the Executive Committee,

ABSALOM PETERS,

Cor. Sec'y. A. H. M. S.

* When the Secretary closed the reading of the Report, at the Anniversary, the large choir, led by Mr. Hastings, rose and sung, in melting and animating strains, an Anthem prepared for the occasion on the concluding words, from the 72d Psalm, "Blessed be the Lord God," &c.

INTERESTING MISSIONARY HISTORY.

The following extract from an address of Rev. J. M. DICKEY, of Indiana, delivered at the Home Missionary Anniversary in Cincinnati, in November last, exhibits in an impressive manner the following truths, viz :

1. The rapid growth of the new states, and the importance of doing *soon* whatever may be done to give them an evangelical character.

2. The trials of Missionaries arising from the newness of every thing around them, and the inability or backwardness of the people in contributing to their support.

3. The obligation of the older and more favored churches to furnish the Gospel to the destitute.

4. The great encouragement with which our efforts for the benefit of the new settlements are attended.

In order to see what the Lord has done, it is necessary to view the past, and contrast the state of things years ago with what they are now.

The first Presbytery which I attended, I travelled 230 miles in order to be at the meeting; this was 26 years ago. The same year I attended the meeting of the Synod of Kentucky. That Synod then embraced Tennessee, Kentucky and part of Ohio, including 5 Presbyteries, about 60 ministers and 150 churches. The territory then embraced within the bounds of the Synod of Kentucky with parts adjacent, since settled, contain at this time 9 Synods, 38 Presbyteries, about 450 ministers and 650 churches. This increase in part is to be attributed to missionary effort; for without it many who are now laboring among us, and laboring successfully, would not have been among us. No doubt, a great part of the efficiency of these in this field is to be attributed to missionary effort; for without it many would have to labor, working with their own hands to secure a competency for themselves and their families; and when this is the case, we generally find a worldly spirit, both in the ministers and people; and ministers engaged in the things of this world, often become a curse to their people. But through the benevolence of abler congregations united in this great missionary work, many destitute neighborhoods have been visited, churches organized and supplied with the means of grace, and the weak churches built up and made strong.

Twenty-one years ago, I saw what was

a "new thing" in Indiana, and that was 3 Presbyterian preachers together, and one of them not a resident of the state; two years afterwards I saw *another* new thing, and that was 4 Presbyterian preachers together, and one of them did not reside in the state. Now we have upwards of 60, more or less engaged in promoting the cause of the Redeemer and the salvation of souls; and other parts of the great West are equally supplied with the ministers of the gospel. Have we not abundant reasons for devout gratitude to God for what he has done for us?

For several years those who were laboring in Indiana, seemed almost to labor in vain. Frequently I was ready to conclude that I was a curse instead of a blessing to the people among whom I labored. Sometimes I thought I was of no use; only to make the hearts of some of the pious who had been long destitute, glad to see something like a Presbyterian preacher. But few were added to the churches on examination; additions were mostly by emigration, until our brethren in the East began to feel for us, and the prayers of the East and West met in ascending to the throne of God. The Lord has since been pleased to bless the labors of his ministers, to pour out his Spirit, and numbers have been added to the Lord. Surely it becomes us, to render most unfeigned gratitude to God for his unspeakable goodness.

Let me now tell you about the third Presbyterian meeting-house erected in the state of Indiana. The logs were cut 20 feet in length, they were put up round, and covered with boards. The house was never floored, some benches were made and put into it. I worked at it with my own hands; and my heart rejoiced more to see that insignificant house for God, than when the church where I now labor was erected, which is made of brick 40 by 50 feet. I believe there were pious souls there who perhaps rejoiced more to see that house erected, than many in the present day to see a large and commodious house erected. Now, we can see many for the worship of God, in different parts of the country. If such little things were calculated to fill the hearts of God's people with joy, surely we have much greater reason for thankfulness, when we see churches arising throughout the length and breadth of the land, and ministers to occupy them.

Here let me relate some of the difficulties which I had to encounter, not by way of boasting, but to excite a greater diligence and effort in those who have entered the field at a later date, and similar difficulties have no doubt fallen to the lot of others. The day I arrived with my family at the place of my intended residence, I had to

borrow 50 cents to pay my ferriage. Almost my whole property was packed upon one horse, the roads being thought too bad to bring a wagon. My support from the congregation, to which I devoted only a part of my time, did not average \$50 a year; the balance of my time was spent in visiting destitute places, and from those places I received just about the amount of my travelling expenses. No missionary aid could be obtained, although applications were made for it by my friends. Travelling was then expensive and difficult. The Lord supported my family, and a kind friend fed me and my child, which enabled me to devote more time to travelling and preaching. I have travelled 20 miles without coming to a house, and would sometimes lose the path and have to return to a place which I knew was the road, to trace it out more carefully. This I have done in travelling the principal road between county seats of adjoining counties. I was sometimes too poor to purchase candles, and having but little time to study through the day, I would make a fire at night, sit down on the floor with my paper lying on the hearth, that I might see to write my notes; and in this way, some, of perhaps my best sermons, were composed, and yet I could name some of the ministers in the early settlements of the west, who were poorer than I, and had greater difficulties to encounter, who at times had scarcely a sufficiency of the coarsest kind of food to satisfy the cravings of nature.

The travelling of the ministers of the gospel was then necessarily great, or the destitute must have remained without a single sermon. During 8 months in one season, I spent nearly 60 days in attending the meetings of the Presbytery and Synod, the meeting of our missionary society, and supplying vacant congregations as directed by the Presbytery; in doing this, I rode nearly 1,000 miles. I have travelled near 300 miles to supply 2 sabbath schools and 2 vacant congregations. I have gone 100 miles to administer the Lord's Supper alone in a vacant congregation. Such were some of the difficulties which had to be encountered by ministers in more early days. Such are yet to be met with in some newly erected settlements. I can hardly restrain something like indignation, when I sometimes hear ministers complaining of their poverty and difficulties, when the state of things is so different now from what it once was.

A very different state of things now prevails. Roads are made, and making, to all parts of our country; travelling is less expensive. If the minister be poor he can receive money to bear his expenses to the place of his destination. Through the labor of those who have gone before, he can

immediately locate himself; and through missionary aid he can devote himself wholly to the work, without being perplexed about the necessary provision for his family. The weak Christian gathers strength, and the Lord rewards his labors with the salvation of souls. By his itinerations, other places are prepared for the location of other missionaries.

In this work, the valleys are exalted and the rough places made smooth. We see the wilderness and the solitary place becoming glad for them, and the desert rejoicing and blossoming as the rose. Churches are planted, watered, and made to flourish. Colleges are reared up, and multitudes are in them, preparing for future usefulness; and through the blessing of God on the ministry of the word, thousands are born into the kingdom of heaven. The Lord hath done great things for us, whereof we are glad. Surely it becomes us to render unto him most devout thanksgivings for what he has done, in building up our churches, supplying them with the means of grace, and in disposing our Eastern brethren to aid us in this work.

Those who enjoy the means of grace, should feel it their duty and privilege to aid in this work. The means of grace with which they are favored often rejoice the heart, and they are enabled to press on their way towards the kingdom of heaven. Their children are kept from vice through the restraining influences of the gospel, instructed in the way of salvation, and many of them converted to God. Let such think of those who are entirely destitute, who are ready to hang their harps on the willows of these western waters, when they think of the privileges of Zion, which they once enjoyed—their children growing up without the means of grace; no Sabbath schools; no bible classes; no prayer meetings. Their hearts almost bleed within them when they see the dangers and temptations to which their children are exposed. Months, sometimes years, pass without a single sermon from one of their own denomination. Nay I met with one, almost three score and ten, *who had not heard a Presbyterian sermon from the time she was about twelve years old*, and yet her preference for Presbyterian sermons seemed to continue. Let those who are highly favored, think of the blessed privileges which they enjoy, and the destitute condition of their brethren in Christ, who are sighing for themselves, and for their children, and for their neighbors.

But this is not the worst part of the picture. I have seen a number who were once members of churches, and who still claimed to be Christians, being removed into places destitute of a preached gospel, become careless, lukewarm, and worldly minded; their

children growing up thoughtless, unconcerned, and wicked. These children, perhaps, would have been saved if they had been under a preached gospel; but, instead of this, some of them became ringleaders in vice. Surely such are in a more lamentable condition, and more to be pitied, than those who are sighing and praying for the means of grace. Besides, there are multitudes in almost every part of our country, who are destitute of a preached gospel, and great efforts must be made before all these will be brought under its influence. There are, probably, near 200 vacant congregations in the great West, and hundreds of others might be formed, if greater effort were made.

ADDRESS

Of Rev. F. W. Graves, of Alton, Ill., at the late Anniversary of the A. H. M. S. on the motion to accept and publish the Annual Report.

Mr. Chairman—I would gladly offer many reasons, had I time, why this resolution should be sustained—but one must suffice—and it is founded on the encouraging facts which are now developing in the western valley, touching the operations of your society. I refer particularly to Illinois. More, it is believed, has been contributed by the churches in that state, to sustain your Society, within the last eighteen months, than during the entire period since the cause of Home Missions had a name in America. Two years ago this very month, I landed for the first time in the village of Alton. It then contained about 800 inhabitants. Up to that hour, it had been the field of the Home Missionary. The Presbyterian church, consisting of 42 members, now assumed the responsibility of sustaining its own ministry. And in the short space of one year from that period, contributed \$5,000 to benevolent objects, \$800 of which were for Home Missions: I cast my eye up the Mississippi, 150 miles above Alton, and I see another little church begun, nourished, and built up, by one of your missionaries. Less than two years, I believe, have passed away, since your aid was needed no longer. Last year it contributed about \$500 to your society, and to other objects in proportion.

I look again, Sir, and stretch my eye along the placid waters of the Illinois, for about 200 miles, and there is another little vine, which has sprung up under the auspices of your Society. As far as pecuniary means are concerned, it now lives alone. About two years since, seven or eight men agreed to sustain their own minister, and within the last eighteen months that church has subscribed and contributed about \$23,000 to benevolent purposes.

I now turn my eye in another direction, and find a little farming community of three or four hundred inhabitants, and a small Presbyterian church. It has been occupied by one of your missionaries. Send it now a faithful, enterprising man of God, and they will give him \$500 a year.

I look once more, and twelve miles towards the "rising sun," I can count up eight or ten members of the Presbyterian church. Among the number, I can see a young but pious physician, who about eighteen months since took up his residence in that little village. By a faithful attendance on his profession, he has secured the confidence and patronage of the surrounding region. And if you will send to him a faithful and able minister, he will pay one half of his salary. Such is the spirit, Sir, that is now being awakened in the beautiful land of the prairies. And do you raise the inquiry, whether you shall curtail the operations of your society? or will you send out a circular to the young men under your patronage, and tell them that you can at present afford them no further pecuniary aid? I trust not. What! the operations of the Home Missionary Society cease? Never! never! Before I left the valley, it was seriously agitated whether Illinois might not be able to sustain her own missionaries, now 31 in number. And if it be deemed absolutely necessary, I have no doubt it could be done. Why, Sir, if the banks all fail, we have land enough. We can raise wheat, and potatoes, and corn, and we can patch our old clothes, and wear them another year. Let, then, the report go forth—and let there go with it, fervent, believing prayer from every Christian heart, and the work is done.—*N. Y. Evang.*

In connexion with the statements in the foregoing Address, we give the following facts from the report of our agent in Illinois, viz: Within a little more than a year \$80,000 have been subscribed to the funds of Illinois College within the bounds of that state; and almost all of this sum is from churches which in their infancy were nurtured by the fostering care of the American Home Missionary Society. "Illinois," says the writer, "is vastly indebted to your Society. We are resolved on an effort to throw back into your treasury for the coming year, a full equivalent for what we receive."

APPEAL FOR PECUNIARY AID TO THE A. H. M. S.

SHALL THE MISSIONARIES BE PAID?

Every friend of Missions will at once answer in the affirmative. "Surely," they

will say, "The laborer is worthy of his hire," and missionaries, as a class, are too poor to suffer any diminution or delay, in the payment of their small stipend. Their families, their credit, and the credit of religion, would suffer in the neighborhood where they labor, if they should be disappointed in receiving the sums solemnly guaranteed to them, through the American Home Missionary Society."

But unless immediate assistance shall be received, the payment of the drafts of those who have gone forth to do the church's work among the destitute must be suspended. The pressure on the pecuniary interests of the community has come down with double force upon the cause of benevolence. This Society, among others, is seriously embarrassed, and greatly fears that it may be under the necessity of addressing a circular to the Missionaries directing them to withhold their drafts on the treasury, or to draw for only a part of the amount due to them. Such a measure would cause great distress, but it can be averted only by prompt contributions to the funds of the Society. Subscriptions to a large amount which had been relied on for the payments due at this season of the year, have been swept away in the tide of disaster which has deluged the country. In these circumstances we are constrained to issue a general and importunate

appeal—to call upon all who love the cause in which the A. H. M. S. is engaged—all who sympathize with the missionaries—all who give from principle, rather than from impulse—who would be accounted "friends in need"—to help in the present exigency.

Let the Treasurers of Auxiliary Societies, agents and holders of subscription papers hasten their collections. Let individuals give as God shall enable them, of their abundance or of their penury; and also take pains to gather such sums as they may from their friends in aid of this cause. Female Societies, Praying Circles, Monthly Concerts, and other associations, are earnestly requested to remember at this time, that the daily bread of many hundreds of missionaries and their families, is dependent on the speedy supply of means to the exhausted Treasury of the Society. Prompt remittances of sums now in hand, are especially requested. And we hope that none will withhold their offerings because they are small. If there be no drops there will be no streams; if there be no streams there will be no rivers. The widows' mites have been so generally overlooked amid the splendid offerings of the wealthy, that we fear they are beginning to be kept back. Let us remember the gracious commendation of our Saviour, who declared concerning such, "She hath cast in more than they all."

Appointments by the Executive Committee of the A. H. M. S., from April 15th to May 15th, 1837.

Re-appointments.

Rev. Wm. J. Wilcox, Hume and Mixville, N. Y.
 Rev. Samuel Sessions, Eden, N. Y.
 Rev. Abel Caldwell, Sheldon, N. Y.
 Rev. Abel C. Ward, Mount Morris, N. Y.
 Rev. Z. Eddy, Sheridan, N. Y.
 Rev. James H. Hotchkin, Campbell, N. Y.
 Rev. Wm. Waith, Burton, N. Y.
 Rev. John H. Smaltz, Ger. Ch., Trenton, N. J.
 Rev. L. R. Lockwood, to go to Michigan.
 Rev. Geo. T. Todd, Gilead Ch., Putnam Co., N. Y.
 Rev. Jeremiah Wood, Mayfield, Montgomery Co., N. Y.
 Rev. Festus Hanks, Parkersburg, Va.
 Rev. Geo. Hornell, White Lake and Milford, Mich.
 Rev. J. M. Davis, Fairmount, (Phil.)
 Rev. J. M. Bear, Marple, Pa.
 Rev. S. Haight, Columbus, N. J.
 Rev. J. M. Wheelock, Greencastle, Ind.
 Rev. Enoch Kingsbury, Eugene and Covington, Ind.
 Rev. Hugh Barr, Carrolton, Ill.
 Rev. Josiah Partington, Drummondsville, U. C.

Rev. James Robertson, Sherbrooke and Lennoxville, L. C.
 Rev. Anson Hubbard, Round Prairie and Shiloh Prairie, Ill.

Not in Commission last year.

Rev. Geo. Coan, Alden, N. Y.
 Rev. Richard De Forrest, North Rochester, N. Y.
 Rev. Reuben Willoughby, Chester, W. Moriah and Schroon, N. Y.
 Rev. Marcus Harrison, Albion, Mich.
 Rev. Robert Blake, Collinsville and Marine Settlement, Ill.
 Rev. Franklin B. McElroy, Missouri.
 Rev. James M. E. Inskeep, do.
 Rev. Isaac E. Heaton, to go to Illinois.

Note—In the list of appointments for March last, we published the name of Rev. R. McCartee, D. D. He does not accept the appointment, and requests us to say, that the application in view of which it was made, was unauthorized by him.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from April 15th to May 15th, 1837, including the yearly receipts of several Auxiliary Societies not before acknowledged.

MAINE—

Missionary Society, receipts for the year, \$7198 36

NEW-HAMPSHIRE—

Missionary Society, receipts for the year, 6638 55

Rev. H. G. Ludlow, in part to const. Mrs. Ludlow a L. M., 5 00

VERMONT—

Missionary Society, receipts for the year, 4339 95

Do. by Rev. Ira Ingraham, 137 44

MASSACHUSETTS—

Missionary Society, receipts for the year, 13317 26

Ashfield, Mr. and Mrs. White, in support of a Missionary at the West, 50 00

Milford, Rev. Mr. Long's Society, 15 50

Plymouth, Rev. Mr. Boutelle's Society, to const. Mrs. M. E. Boutelle a L. M., 30; Robinson Church, 23, 58 00

Saxonville, to const. Rev. Corban Kidder a L. M., 30 00

Stockbridge, a Lady, by Rev. T. S. Clark, 10 00

Westborough, Ladies' H. M. S., 100 00

Westminster and Gardner Miss. Soc., 100 00

RHODE ISLAND—

Barrington, Ladies' Benev. Association, by Mrs. Mary Tiffany, Tr., 3 06

CONNECTICUT—

Missionary Society, receipts for the year, 4026 22

Fairfield, West District, viz: North Greenwich Cong'l. Ch. and Soc. by Rev. C. Wilcox, 52 59

Fairfield, First Cong'l. Ch. and Soc. by S. A. Nichols, 59 25

Chatham, by Rev. Mr. Talcott, 9 00

Essex, Ladies' Indus. Soc. Mrs. E. W. Pratt, Tr., 8 00

Greenwich, Second Cong'l. Ch. and Soc., by E. Husted, 99 00

Monroe, Cong'l. Ch., 10 46; Friend 3, 13 46

New-Haven, West Consociation, viz: Bethany, 15 00

Derby, First Society, 42 37

Hamden, East Plains, 9 21

Middlebury, Benev. Society, 46 50

Naugatuc, Salem Bridge, 17 00

Woodbridge, Cong'l. Society, 12 19

Saybrook, Fem. H. M. Soc., by Miss S. J. Hotchkiss, Tr., 60 00

Stratford, Cong'l. Ch., 36 63; L. Beers, 10; 46 63

NEW-YORK—

Brooklyn, First Ch., 215 56; Second Ch., Mrs. Sophia N. Lewis, L. M., 30, 245 56

Butternuts, by Rev. C. Waterbury, 15 00

Castile, by Rev. J. M. Sadd, 5 00

Catskill, O. Day, Esq., to const. Henry Day Atwater and Walter De Forrest Day, Life Members, 60; F. Hill, L. M., in part, 10; Mrs. Ximena Penfield, L. M., 30; James Millard to const. Martha Jane Millard, and Harriet Newell Millard Life Members, 60; C. Atwater, 10; J. Atwater, 10, 180 00

Central Agency at Utica, receipts for the year, 3095 69

Chili, Mrs. Lemuel Brooks, in aid of Missions in France, 3 00

Columbus, Cong'l. Society, 16 72

Deposit, Ladies to const. Rev. Joshua B. Graves a L. M., 30 00

Glenn's Falls, Presb. Ch., 7 32

Greenville, by Mrs. Polly Knowles, 26; R. Soule, 1, 27 00

Monticello, Presb. Ch. Coll., by Mr. Adams, 15 00

New-York City, viz: Allen St. Ch., John Nitchie, Esq., to const. his grandson, Henry Martyn Cobb, a L. M., 30 00

Bleecker St. Ch., James Roosevelt, 200; S. Cowdrey, Esq., 40; Mon. Con. Coll., by M. Wilbur, 3 70, 243 70

Central Ch., W. Belden, Jr., 5 00

Duane St. Ch., J. Otis, 100; Fem. Miss. Soc., Mrs. C. Mulligan, Tr., 120; Sabbath School Miss. Assoc., by W. Mulligan, 294 15; 514 15

Fourth Free Ch., in full to const. Abraham Lent, L. D., by L. Coe, Tr., 60 00

Laight St. Ch., D. Stevens, 3 00

Mercer St. Ch., Mon. Con. Coll., by L. Holbrook, 11 20

Second Avenue Ch., 76 25

Seventh Presb. Ch., by R. Mead, 223 10

Friend, 2 00

Potsdam, Mrs. Putnam, by Rev. C. J. Knowles, 10 00

Richford, Coll., by Rev. D. S. Morse, 11 25

Rye, N. Y., H. M. S., 2 12

Shelter Island Miss. Soc., by Rev. R. Campbell, 10 00

Somers Fem. Miss. Soc., by Mrs. Owen, 9 50

Union Presb. Ch., by Rev. J. M. Rowland, 14 84

Wappinger's Creek, by Rev. E. Price, 13 00

Yates, by Rev. J. B. Potter, 25 00

Yorktown, Dr. H. White, 20 00

Youngstown, Presb. Ch., by Rev. J. Elliot, 13 00

A member of the Presbyterian Church in aid of Missions in France, 100 00

NEW-JERSEY—

Bloomfield, a Friend to const. Mrs. Mary Seymour, a L. M., 30 00

Englishtown, Rev. W. R. S. Betts, 2 00

Rahway, T. Morris, 10 00

South Orange Presb. Ch., Mon. Con. Coll., by Rev. H. Doolittle, 5 00

Troy Fem. Society, by Rev. J. Ford, 5 07

PENNSYLVANIA—

Allentown Presb. Ch., Mon. Con. Coll., 25 00

Bethany Presb. Ch., Mon. Con. Coll., 5 00

Carbondale Presb. Ch., by L. G. Ensign, 28 27

Darlingsville, Miss Darling, by Rev. J. M. Babbitt, 2 00

Harrisburg, bal. of Coll., 8 00

Honesdale, Isaac P. Foster, L. M., in full, 15 00

Kensington, Presb. Ch., Coll., 32 40; Miss. Soc., 20, 52 40

Meadville, 25 00

Philadelphia, viz:

First Presb. Ch., sub. in part, 626 50, Ladies, 216 25; Coll. in part, 39 50, 882 25

Rev. G. Duffield's Ch., bal. of sub., 105; Ladies, 45 50; Mon. Con. Coll., 74 83, 225 33

| | |
|--|------------|
| Philadelphia— | |
| Fifth Presb. Ch., Mon. Con. Coll., | 73 79 |
| For supply of pulpit, by Agent, | 5 00 |
| Jasper Corning, 50; Moses Johnson, | |
| 25; J. C. Donnell, 5; C. McIntyre, | 135 00 |
| 50; W. Sargeant, 5, | |
| Pike Presb. Ch., Mon. Con. Coll., by | |
| Rev. J. M. Babbitt, | 10 00 |
| Reading Presb. Ch., Mon. Con. Coll., | |
| 97 25; Hon. Wm. Darling, 50; | 147 25 |
| Wilkesbarre, W. C. Gildersleeve, | 100 00 |
| Womelsdorf, Presb. Ch., Mon. Con. | |
| Coll., | 27 42 |
| DELAWARE— | |
| Christiana, Presb. Ch., Mon. Con. Coll., | 50 00 |
| Pencader, Mon. Con. Coll., | 7 05 |
| St. George's Presb. Ch., bal. of Coll., | 20 00 |
| MARYLAND— | |
| Elkton, Presb. Ch. Coll., | 21 75 |
| OHIO— | |
| Central Committee for the West, | 3584 84 |
| Marietta, Ephraim Cutler, | 5 00 |
| ILLINOIS— | |
| Rev. Isaac E. Heaton, L. M., | 30 00 |
| WISCONSIN TERRITORY— | |
| Milwaukie, Mon. Con. Coll., by S. | |
| Hinman, | 10 00 |
| UPPER CANADA— | |
| Drummondsville, by Rev. J. Parting- | |
| ton, | 20 00 |
| Friend, | 1 00 |
| HOME MISSIONARY, | 80 83 |
| | \$47206 19 |

KNOWLES TAYLOR, Treasurer.

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| <i>Receipts of the Central Agency at Utica, N. Y.,</i> | |
| <i>from March 27th to April 18th, 1837.</i> | |
| Chenango Forks, by Rev. J. Woodruff, | 10 44 |
| Cincinnatus, by Dr. Munger, | 25 00 |
| Coventryville, by Rev. E. Whitney, | 20 00 |
| Hartwick, Presb. Soc., by Rev. J. B. | |
| Fish, | 25 00 |
| Homer, Presb. Soc., by Dr. Munger, | 71 38 |
| Peterboro', G. Smith, Esq., sem. an. | |
| sub. | 100 00 |
| Utica, First Ch., S. Stocking, to const. | |
| Rev. John W. Fowler a L. D., | 100 00 |
| | \$351 82 |

Receipts of the Western Agency at Geneva, N. Y.,
from February 13th to March 13th, 1837.

| | |
|--|--------|
| Addison, | 6 14 |
| Bath, J. Gould, | 5 00 |
| Big Flat, by Rev. Mr. Perry, | 25 00 |
| Buffalo First Ch., Geo. Coit, in full to | |
| sustain a Missionary, 50; Martin Da- | |
| ley, 100; H. B. Potter, 50; J. May- | |
| hew, 10; S. F. Pratt, 10; G. Palmer, | |
| 5; G. C. Coit, 10; W. Brown, 5; | |
| Mrs. L. Kibbe, 5; T. Butler, 5; L. | |
| Dunbar, 5; D. Burt, 5; E. Maryin, | |
| 5; N. Lyman, 5; T. Farnham, 2; | |
| M. H. Birge, 2; H. P. Allen, 2; G. | |
| E. Clark, 1; E. Hand, 1; J. G. La- | |
| timer, 1; H. A. Salisbury, 1; E. En- | |
| sign, 1; J. G. Peabody, 1; C. H. | |
| Allen, 1; S. H. Dickie, 1; W. R. | |
| Allen, 1; A. Luce, 1; S. Shepard, | |
| 1; J. Crane, 1; Mrs. A. Northrop, | |
| 1; others in part, 26 08; | 315 08 |
| Pearl St. Ch., in part, | 39 14 |
| Free Ch., N. Darrow, | 100 00 |
| Ladies' Home Miss. Soc., Mrs. Farn- | |
| ham, Sec., | 82 00 |
| Canandaigua, a friend to const. Rev. | |
| M. L. R. P. Thompson a L. D., 100; | |
| Mrs. H. B. Martin, 50; Mrs. Spen- | |
| cer Chapin, 50; W. Hubbell, 25; | |
| Judge Howell, 10; Miss B. Chapin, | |

| | |
|---|-----------|
| 10; Henry Chapin, 10; T. M. How- | |
| ell, 10; Wm. Antis, Jr., 8; Mrs. An- | |
| tis, 3; R. Antis, 1; Abner Antis, 1; | |
| T. Beale, 5; Mr. Brewster, 5; F. S. | |
| Howe, 1; L. Loomis, 0 50, | 289 50 |
| Castleton, | 10 25 |
| Cayuga Bridge, Lorin Willard, in full | |
| to sustain a Missionary, | 50 00 |
| Colden, | 4 00 |
| Erwin Center, | 2 02 |
| Gainesville, Ladies' Soc., 14; Coll., 31, | 45 00 |
| Geneva, H. Hardy, 25; W. E. Sill, 5, | 30 00 |
| Grove and Allen, | 5 00 |
| Lockport, B. P. Larned, Esq., 20; E. | |
| Harwood, 20; S. Parsons, Jr., 1; | |
| Cash, 4 96, | 45 96 |
| Lyons, Deac. Taft, 15; E. F. Smith, | |
| 10; Harvey Gear, 10; others, 5 62, | 40 62 |
| Millville, | 5 00 |
| Mount Morris, Second Church, | 25 00 |
| Owego, | 43 76 |
| Ripley, | 34 00 |
| | \$1202 47 |

Receipts of the Western Agency, at Geneva, N. Y.,
from April 13th to May 1st, 1837.

| | |
|--|-----------|
| Albion, Ladies' Soc., | 40 00 |
| Buffalo First Ch., | 12 00 |
| Buffalo Pearl St. Ch., | 16 00 |
| Castleton, Ladies, 28 04; others, 20 56, | 48 60 |
| Cayuga Bridge, Ladies, in full to | |
| const. Rev. Mr. Adams a L. M., | 13 00 |
| Eden, | 5 00 |
| Fayette, | 14 00 |
| Geneva, Rev. Henry Dwight, 1000; | |
| C. A. Cook, to const. W. D. Cook, | |
| Esq., of Sodus Bay, a L. M., 100, | 1100 00 |
| Fredonia, | 52 12 |
| Ithaca, | 124 25 |
| Livonia, | 15 00 |
| Lyons, Ladies, 33 80; others, 45 68, | 79 48 |
| Mendon, | 20 00 |
| Moravia, | 23 28 |
| Newark Valley, Tioga, | 40 00 |
| Ossian, | 15 00 |
| Ovid, | 138 00 |
| Ogden, A. Adams, Esq., 50; others, 7, | 57 00 |
| Pen Yan, Ladies, 44 25; others, 58 25, | 102 50 |
| Perry, | 25 16 |
| Pike, Ladies, | 8 50 |
| Portageville, | 10 50 |
| Prattsburgh, | 29 35 |
| Rochester, A. Champion, Esq., | 1000 00 |
| Sheridan Center, | 8 50 |
| Sheridan, W. C., | 12 50 |
| Stafford, | 25 00 |
| Springwater, | 10 00 |
| Springville, | 8 75 |
| | \$3053 49 |

E. P. Hastings, Esq., Detroit, Mich., acknowledges
the receipt of the following sums.

| | |
|---------------------------------------|----------|
| Adrian, Presb. Ch., by Dr. Spalding, | 57 00 |
| Bronson, Presb. Ch., by Mr. Heyden- | |
| burgh, | 11 14 |
| Brownstown, Presb. Ch., by S. T. | |
| Clark, | 10 00 |
| Detroit, H. Hallock, 100; B. F. Larn- | |
| ed, 50; G. M'Kenzie, 3, | 153 00 |
| Grand Blanc, Cyrus Baldwin, | 15 00 |
| Northville, Presb. Ch., | 21 00 |
| Pontiac, Cong'l. Ch., by S. Beach, | 50 57 |
| Troy, Presb. Ch., 5 90; H. Waldron, | |
| L. M., 30, | 35 99 |
| White Lake, Presb. Ch., | 4 81 |
| Ypsilanti, Presb. Ch., by Mr. Clark, | 35 00 |
| | \$393 42 |

THE
AMERICAN PASTOR'S JOURNAL,
OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

THE GUILT OF INACTION—A TALE OF
RUM AND BLOOD.

[Furnished by a Pastor.]

"WE have been asleep on the subject of temperance for a year or more," said a minister in giving an account of the state of his people. Perhaps the reader may think there was only *negative* evil in such a sleep—it was *only* a sin of *omission*, and therefore not very guilty. So probably thought the church referred to. But, that *not-doing* is oftentimes the greatest *ill-doing*, may be clearly seen from the following narrative, as well as from a thousand other examples. Had that church not been "asleep" but wide "awake" in its efforts to arrest the progress of intemperance, the sad events detailed below might have been prevented. But we must give the minister's narrative.

"We have been asleep on the subject of temperance for a year or more. Within a few weeks, events, which have occurred, have aroused our societies. One man, within about three miles of our church under the influence of rum, stabbed another with intent to kill, for he said when he did it—"Now I guess I've fixed you." They were both intemperate and had quarrelled before. He is sentenced to five years in the penitentiary. This same man under the same influence, discharged the contents of a gun, through a window, into a "head board," while his neighbor and wife were in bed. About four miles in another direction, a drunkard threatened to shoot his wife if she went to meeting. She persisted, and he snapped his gun agreeably to his threat, but providentially the powder did not ignite. She entered a complaint against him, and he was

lodged in jail. Shortly after, his own brother, who is also a drunkard, broke into his cellar and stole his meat. Another drunkard, not three miles from our church, went to his son's "wood-bee," where they were supplied with rum. In the evening he started for home, but he staggered down, and lay all of one of our coldest nights, and was found so badly frozen the next day, that it is considered doubtful whether he can survive it much longer. About three miles in still another direction from what I have mentioned was a case of arson and murder. There was half a gallon of rum procured by one of the family that very day. An old man, the gardener, was dragged out of the flames of the burning house, and the skull of the murderer's own mother was dug out from among the bricks of the chimney the next day. It appears that soon after this mother got on her bed in the evening, her own son set the bed curtains and bedding on fire, and when she leaped from the bed, he knocked her down with the tongs, threw her on the fire, added fuel, fired the house in several places, dragged a bed out of doors, and extended himself on it, leaning upon his elbow to enjoy the sight. Persons attracted there by the fire found him in that position. He is now in jail, haunted by his mother and the old gardener, whenever he closes his eyes. All these scenes and many less atrocious, have been acted recently."

THE MISERS.

[Furnished by a Pastor.]

That man may *last*, but never *lives*,
Who all things asks but nothing gives ;
Whom none can love, whom none can thank—
Creation's blot, creation's blank.

Old Mr. E. and his wife, were al-

most the only survivors of those who contributed towards the support of the gospel here, eleven years ago. They both died last December, within two weeks of each other, he being 83 years old, and she 78. These old people contributed thirty dollars per annum, towards my support, he twenty dollars, and she ten dollars; for they kept separate purses, till she died. Their estate amounted to nearly sixty thousand dollars. They were united in their love of money, and in their efforts to obtain it. The term *miser* characterized them both. They had a delightful situation on one of our most public roads. The farm was rich and productive. They lived in a large two-story double house, much of which was useless. In front there *might* have been a most beautiful yard, as it had two rows of locust trees, adorned with trumpet creepers, extending to the road, with a noble button-wood, spreading its wide branches over a large surface, and affording a refreshing shade in the heat of summer. But their fences, and buildings were in decay, like the owners, with age and infirmity, and appeared like the property of some poor or intemperate man. They lived more meanly than the poorest families. Their dress was mean. Their food was mean. They used a little, old and broken table, broken chairs, and broken dishes, &c. They sat cooped up in a dark and filthy kitchen, much of the time alone, because they were too niggardly to pay for service, which might render them comfortable, or to live in such a way as to induce some of their nieces to reside with them, keep things in order, and anticipate their wants. *They never had a child.* When their friends called to see them, they were not prepared to invite them to dine, sup or lodge. They would treat them with apples and cider, but if they declined these, there was nothing more they could offer. They took delight in tormenting one another. What the old man relished, his wife was unwilling he should have; and he would scold her for providing what she liked. She would lock up in her chest the cheese, of which he was extremely fond, and he would bitterly complain of her

having a fowl occasionally furnished for the table. They would sit, and taunt, and twit, and tantalize each other before strangers, and those whom they professed to respect, and still more when by themselves.

They were very close in their dealings. Their property was principally in money at interest. Every penny of interest due must be promptly paid by the principal, or his surety, or by a sale of the property mortgaged. A few years since, a promising young man, just commencing the practice of medicine, thinking he could be more useful and successful in his practice at the West, wished to obtain one hundred dollars of them to provide a small outfit, and meet his travelling expenses. Mr. E. would not let him have it without some bondsman. He procured a friend's name, started on his journey, but died before he reached the place of his destination, and his little property was all consumed by the strangers among whom he died. The principal was presented to the old man, with a request, that considering the circumstances, he should forego the interest. He frowned and objected. "Why," it was said, "it will be like taking interest from the grave!" He sternly replied—"I must have it; it is my due. I can't live without my interest." They would sometimes talk as though they were apprehensive of being lodged in the poor-house. The writer used to read interesting facts to them, and tell them about the benevolence of others, and how much good such were the instruments of accomplishing in the world; and how much *they* might do, if they would but appropriate what God had bestowed on them, for the benefit of our little church and congregation, and for the spread of the gospel in the world. He has often endeavored to impress them, with a sense of the respect and gratitude, which would follow their memories through time and hereafter, and of the approbation of God and their own consciences. Mrs. E. would profess a deep interest in these things, sometimes give a trifle and promise to do more at some future time; but her husband never would do even this much. I never could obtain from him a single farthing for charita-

ble purposes. And he paid, with growing reluctance, his annual subscription towards the support of the gospel here. If the trustees proposed to him to increase his subscription, he would shake his head, and appear offended, and declare he never would. "Why," he would say, "my meeting didn't use to cost me but 10s. a year, and now I have to pay twenty dollars." And sometimes he would talk as though he was inclined to resume his former connection with the Society of Friends, for the sake of saving himself from so much importunity.

They both appeared perfectly satisfied with their religious state and prospects. Once he was much displeased when I plainly intimated that he could not be a Christian. "How do you know that I am not a Christian?" he inquired in an angry tone, his face reddening. I replied—"the Scriptures inform us—'By their fruits ye shall know them,' &c.," and endeavored meekly to contrast his spirit and conduct, with the spirit and conduct of believers, as presented in the word of God. Mrs. E. would sometimes talk like a saint,—would even come to visions and intercourse with angels, and seemed to rely more on these than on any scriptural evidence of piety. She never seemed to relish inquiry or remark as to personal, experimental religion. She had a peculiar faculty of turning off all disagreeable conversation; if nothing else would do, she would commence some intolerably long story, which would consume the time. She always seemed to take it for granted, that she should outlive the "old man." And while he was sick with the disease, from which he never recovered, she told him, in a sneering manner, only the week before she died, "If you want your relations to attend your funeral, you must write a note before you die, for I sha'n't invite them." And she told her niece, (who, with her husband, had just before moved into their house, to take care of the old people this winter,) she wanted her to go to the store and get her some kind of a mourning dress, to prepare for the funeral. She was taken sick with the same complaint, Dec. 4th, and died Dec. 7th, to all human appearance, as

she had lived. He followed her from this world, Dec. 20th. While he lay a corpse in the house, her relations began to dispute about the property, and began a scene of accusation and alienation, which brings difficulty even into the church. And while the people were assembling at her funeral, it is said he reminded his agent of a debt due from one of the relations, who was expected to be there, and asked him—"Have you put that down on the slate?" implying that he had also mentioned other pecuniary matters. The text at her funeral, was John 3: 3. "Except a man be born again, &c.," At his, Luke 12: 21. "So is he that layeth up treasure for himself, and is not rich toward God." Their property was chiefly given to five of her nieces. Nothing in their will was left for the cause of religion. Nothing was said, by either of them, respecting preparation for death, or seeing their minister, or a Christian neighbor, or friend, or having prayer offered. I did however, see and converse, and pray with him, in his sickness, but not with her. I knew not that she had been sick, till invited to her funeral. And oh, what funerals were both! None present had lost a beloved relative, or a kind benefactor, or a venerated friend. They were "dry-eyed," tearless funerals. Their wills were regarded as to the funeral ceremonies, their coffins and their graves—gladly complied with, by those who wished to shake their purses and occupy their places. Thus they were united in their principles and motives in life, and in their death not much divided. And what can give them pleasure in the world of spirits?

THE END OF A CHILD LEFT TO HIMSELF.

[Furnished by a Missionary.]

ON the 13th of March, a youth of about fourteen, died very suddenly and under the most painful and distressing circumstances. His parents were of the number of those who have no fear of God before their eyes; and of course, instead of bringing their children to the sanctuary, to receive religious instruction, suffer them to spend this holy day in sports and amusements. The day previous to

his death, the youth, who is the subject of these remarks, with some others, instead of repairing to the house of God, to spend the holy Sabbath in the worship of God, and listening to the word of life, repaired to a sugar-camp, and there spent the day in sports and amusements. It was remarked that this youth, in particular, was unusually rude and playful. Although the day was rainy and cold, he remained in the camp till considerably late in the evening, when feeling somewhat ill, he went home. He said nothing to the family respecting his illness, till the next morning, when he complained of pain in the side. A physician was immediately called. But God had smitten him, and notwithstanding all the efforts to arrest his disease, he sunk away, and died a little after sunset. Thus suddenly and with but a moment's warning, he was cut off from the earth, and carried to his long home. On the Sabbath, sporting and carousing; on Monday evening, in eternity! Had this promising youth been in the sanctuary, instead of in the woods on that sacred day, who knows but that he might have lived and proved a lasting blessing to his friends and the world? But by spending God's consecrated day in sports and amusement, he hurried himself out of the world, and, there is reason to fear, was launched into eternity wholly unprepared.

Will not parents take warning, and bring their children to the house of God, instead of suffering them to spend their Sabbaths in sports and amusement? And will not youth learn that there is danger of sudden destruction, if they profane the Lord's day.

GLEANINGS FROM THE SEVENTEENTH CENTURY.

NO. III.

The revival at the Kirk of Schotts, in June, 1630.

Memorials of this remarkable work of God have come down to us through various channels, so that the principal facts attending that gracious out-pouring of the Spirit, are somewhat familiar to those who have studied the history of the Church's progress. But the compiler has recently met with

some circumstances in reference to this revival, which, it is believed, are not so well known; and therefore they are here placed on record, lest they should be lost in the lapse of time.

How there came to be such a gathering of people.

The following facts appear to be well attested, as to the occasion of such an uncommon gathering of pious people, and their getting the assistance of several of the ministers who were most esteemed at that time. As the Kirk of Schotts lies on the road from the West to Edinburgh, and is at a good distance from any convenient place of entertainment; some ladies of rank who had occasion to pass that way, met, at different times, with civilities from the minister, Mr. John Hance, at his house. Particularly once, when through some misfortune befalling their coach, or chariot, they were obliged to pass a night in the minister's house; they observed, that besides its incommodious situation, it much needed to be repaired. They therefore used their interest to get a more convenient house built for the minister, in another place. After receiving so substantial favors, the minister waited on the ladies, and expressed his desire to know if any thing was in his power, that might testify his gratitude to them. They answered, it would be very obliging to them, if he would invite to assist at his communion, certain ministers whom they named, who were eminently instrumental in promoting practical religion. The report of this spreading far and near, multitudes of persons of different ranks attended there, so that for several days before the sacrament, there was much time spent in social prayer.

It was not usual, it seems, in those times, to have any sermon on the Monday after dispensing the Lord's Supper. But while their hearts were warm with the love of God, some expressing their desire of a sermon on Monday, were joined by others, and in a little time the desire became very general.

[In a future number, some account of the sermon, and other particulars attending this revival, will be given.]

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*

How shall they PREACH except they be sent? . . . *Rom. x. 15.*

Vol. X.

JULY, 1837.

No. 3.

AN APPEAL TO THE FRIENDS OF HOME MISSIONS

IN VIEW OF THE PECUNIARY EMBARRASSMENT OF THE COUNTRY, AND THE
INTERFERENCE OF ECCLESIASTICAL BODIES WITH THE LIBERTY
OF VOLUNTARY SOCIETIES.

WE have never felt called on until now, as Editors of the "Home Missionary," to take any part in the controversy which has been waged against voluntary societies in the Presbyterian Church. A deep and thrilling interest in the subject we have, of course, felt, and have watched with concern and solicitude the progress of the discussions which have been raised in the several party papers and periodicals. Few topics has been so rife as this in these publications, and on no other subject, perhaps, has there been a greater amount of misrepresentation and baseless rumor spread before the public. It has been painful also to witness, for several years past, the organized and persevering efforts of the opposers of voluntary societies, to impede their progress and embarrass their operations. This opposition has been urged on the ground that these Societies are neither directly dependent on, nor responsible to, the courts of the church, as such; and it first became the rallying point of a violent and agitating party, about three years ago, when certain members of the minority of the General Assembly of 1834, with others, issued a document which they denominated their solemn "Act and Testimony" against certain alleged errors and irregularities in the Presbyterian church. Among these was the existence and operation within our bounds of several

voluntary societies, particularly the Home Missionary and Education Societies. From that time the signers of the Act and Testimony became an organized party in the church, pledged to each other to resist the operations of the above societies, and to divert the patronage of their friends, as far as possible, to the support of Boards directly dependent on ecclesiastical courts. For this and kindred purposes, the "Pittsburgh convention" was assembled in 1835, immediately preceding the General Assembly of that year, which, by the combined influence of the members of the convention, was induced to pass resolutions of decided censure upon the above societies, though with the avowal that it was then regarded inexpedient for the Assembly to attempt to prevent their operations. At the same meeting of the Assembly, and through the influence of the same organized party, a plan was matured to divert the Presbyterian Church from its pledged support of the American Board of Commissioners for Foreign Missions, and make it the duty of her members to sustain a Foreign Missionary Board to be constituted by the General Assembly, and under its control. The General Assembly of 1836, however, a majority of whose members were friends of voluntary societies, and opposed to the measures and objects of the Pittsburgh Convention, re-

fused to appoint the proposed Board; and the intended commitment of the work of Foreign Missions to the control of the General Assembly, was for a time prevented. But the minority of that Assembly immediately organized themselves to resist the influence of its decisions. They chose a committee for the purpose, and immediately commenced a system of private correspondence, and of public communications through the vehicles of the party, by which they violently assailed the societies in question, filled the public mind with groundless rumors against them, induced several Presbyteries and Synods to pass resolutions unfriendly to their operations, and finally succeeded in rallying their friends to meet in another convention, in Philadelphia, immediately preceding the General Assembly of 1837, whose sessions have recently closed. This last Assembly, controlled as it was by the party which had been organized in the convention, has passed a series of acts of the most extraordinary character, which have dismembered the body ecclesiastical, and have thrown the presbyteries and churches under its care into confusion. Among these unconstitutional, revolutionary, and oppressive acts, are:

1. The abrogation of the "*Plan of Union between Presbyterians and Congregationalists in the New Settlements*," adopted by the General Assembly and the General Association of Connecticut, in 1801.

2. The several resolutions, by which four Synods are declared to be no longer a part of the Presbyterian Church, and one Presbytery is pronounced to be dissolved, embracing in all about 550 ministers, and about 70,000 communicants.

3. The following resolution in regard to voluntary societies, viz:

Resolved, While we desire that no body of Christian men, of other denominations, should be prevented from choosing their own plans of doing good, and while we claim no right to complain, should they exceed us in energy and zeal, we believe that facts too familiar to need repetition here, warrant us in affirming that the organization and operations of the so-called American Home Missionary Society, and American Education Society, and its branches of whatever name, are exceedingly injurious to the peace

and purity of the Presbyterian Church. We recommend accordingly that they cease to operate within any of our churches.

This last resolution being aimed especially against the Home Missionary Society, and its sister institution the American Education Society, has rendered it incumbent on us as the conductors of a periodical devoted to the cause of Home Missions, so far to depart from our usage as to transfer it to our pages. And we have thought it proper to give, in connexion with it, the preceding brief recital of the several steps by which a party organization in the Presbyterian Church, unknown to the constitution, has at length obtained an influence in its highest judicatory sufficiently controlling to force a majority of its members to decisions so extraordinary and revolutionary.

Our object, in publishing the above resolution, is not to interfere with the ecclesiastical action of the General Assembly, or any other judiciary of the church; for with these, as officers of the Home Missionary Society, we have nothing to do, excepting to see to it, as we have ever done, that our operations are in accordance with the legitimate control of the several denominations whom it is our privilege to serve in the support of a duly authorized and accredited ministry. Nor is it our wish to infuse into our readers the spirit of ecclesiastical controversy. But since the Society and its friends, as well as the numerous churches and ministers which are dependent on its aid, have been assailed by the action of the General Assembly, we think it due to ourselves and the friends of the cause in our own and other countries, to publish the facts in the case, and to call their attention to the necessities and claims of an institution, so extended and useful, in view of the unreasonable opposition which it is now called to encounter. For this purpose, and to show that the Society has warm and decided friends, as well as violent opposers, among the representatives of the churches composing the late Assembly, we insert the following Protest of the minority of that body, which was entered on the minutes, according to the provisions of the constitution.

PROTEST.

Of the Minority against the exclusion of the American Home Missionary and Education Societies.

THE undersigned, members of the General Assembly, deem it their duty respectfully to protest against a decision of the Assembly of June 2d, relating to the American Home Missionary Society, and American Education Society, and for the following reasons :

1. *For many years these Societies have existed and operated in our churches, under the sanction of the Assembly.* Fostered by our judicatories and members in every quarter, they have grown steadily from the weakness of infancy to the size and vigor of manhood. They have fixed themselves in the confidence and affections of a great multitude, and become most extensively organs of action in two great departments of Christian benevolence. We think the Assembly, to be justified in now assuming an attitude of open hostility, ought to have very weighty reasons; and we do not believe that any such reasons exist. That these Societies are corrupt, either in principle or management, so as to endanger the Presbyterian Church, there has not in our judgment been produced the shadow of evidence. On the other hand, we believe their designs to be pure, their management wise, and their influence immensely good in enlarging our church, and strengthening the cause of truth and holiness; and that therefore their operations ought to receive the continued encouragement of this Assembly.

2. *Said decision is regarded as interfering with the right of every individual in our church to adopt his own way of doing good.* We know it does not stand in the form of positive prohibition. It is, nevertheless, an expression of decided disapprobation. And it will be understood by many, we doubt not, as more than intimating, that for any inferior judicatories, ministers, elders, or private members to encourage those Societies, will be an ecclesiastical offence. And multitudes must either lie under odium in view of a portion of the church, or abandon two of the most important enterprises of the age, or else aid them in a form which does not accord with their choice and their deliberate convictions of duty. We regard the resolution as oppressive. We claim it as the right of every judicatory, officer, and private individual in the church, to select objects of benevolence, and to determine the channel in which that benevolence shall flow. And we solemnly protest against any act of the Assembly whose influence must go to abridge that liberty. And such, we think, must be seen to be the act referred to.

3. We protest against the decision, be-

cause of its injurious bearing on a multitude of ministers, churches, and young men preparing for the sacred office. More than 400 ambassadors of Christ within our bounds, depend on one of these Societies for a part of their support. Many more than this number of churches depend on the same Society for the stated ordinances of the Gospel. And scores of youth, struggling for the ministry of reconciliation, are looking to the other Society for the means of going forward. It is the tendency, and may be the effect of this resolution, to keep back youth of promise from the holy office, to divert the ministry from its proper work and push it into secular occupations for the means of living, to break up pastoral relations, and take the bread of life from many an infant church in the new settlements of our country. We think it cannot, with any propriety, be said, that these ministers, and churches, and young men, may look to other sources for aid. What security is there, that the necessary aid will be afforded? and if afforded, that it would come from a source, and in a way equally grateful to their feelings?

4. We protest against the resolution, *as adapted to embarrass two of the greatest enterprises of the age and world.* A pious and able ministry is vital to the existence of our country, and the salvation of the human race. To provide such a ministry for our land, and the whole earth, is the aim of these institutions. In prosecution of this aim, they have already accomplished much. Many of the brightest lights of the church, at home and abroad, and many of its brightest triumphs, are fruits of their labors. If unobstructed in their operations, they must rapidly advance in efficiency: and, in our judgment, they promise infinite blessings to the nation, and to all mankind. We think that institutions of such generous aim and such achievements, and at such a time as this, ought to have some very great and obvious imperfection, in organization or management, to justify any act calculated to impair public confidence, and cripple their efforts, and limit their usefulness. Such imperfections in these Societies we cannot discern. And while our older as well as new settlements, are filled with feeble churches and wide moral wastes, and whole empires are sunk in pagan abominations and hopelessness; we cannot look at the late action of the Assembly, touching these institutions, without deep pain, nor suffer it to pass without kind, but decided remonstrance.

5. We protest against the resolution referred to, *because founded, as we believe, on misapprehension as to the responsibility of said Societies.* Their funds are all the free-will offerings of the Christian public. Their

officers are all elected annually by the members of the Societies. Their operations are all subject to the strictest review. Their beneficiaries, before admitted to patronage, are examined and recommended by committees entitled to confidence and scattered all over the land. Their ministers in the field are members of our ecclesiastical bodies, or of others in correspondence with us, by the very terms of their appointment, giving all the security for sound orthodoxy and ecclesiastical order which the constitution of the church affords. And we cannot discern any possible hazard arising from lack of responsibility. Indeed, we believe that in all respects the responsibility is equally perfect with that of the two Boards of the Assembly, and much more direct and unembarrassed; and at the same time all history lifts its voice against a concentration of pecuniary power in ecclesiastical judicatories or church courts where it must of necessity rest with a few, and the responsibility and incidental influence of the officers be great. But in this land of intelligence and wakeful jealousy as to civil and religious rights, there can, in our judgment, be no reasonable apprehension from these institutions.

For these reasons, we think the act referred to, not only unnecessary, injurious and unjust, so far as relates to the institutions concerned, but a permanent reproach to the Presbyterian church, in view of other churches in our own country, and throughout the world. And, therefore, we desire to record on the minutes of the Assembly our solemn protest against it.

June 5th, 1837.

This Protest was signed by the following ministers and elders, members of the Assembly, 83 in number, who, considering the number who had been violently excluded from their seats by a previous vote, constituted a large minority of the Assembly, viz :

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| Baxter Dickinson, | F. A. M'Corkle, |
| J. W. M'Cullough, | Ephraim Cutler, |
| E. Seymour, | John M'Sween, |
| N. S. S. Beman, | Dewey Whitney, |
| John E. Grant, | Edwin Holt, |
| Absalom Peters, | Enoch Kingsbury, |
| Thomas M'Auley, | Calvin Butler, |
| John P. Cleaveland, | Bliss Burnap, |
| E. W. Gilbert, | T. D. Southworth, |
| Robert Stuart, | D. O. Griswold, |
| Philip C. Hay, | David Porter, |
| George Duffield, | Jona. Cone, |
| Timothy Stillman, | Z. Whittlesey, |
| John B. Richardson, | Marcus Smith, |

| | |
|---------------------|-------------------|
| S. W. May, | Horace Hunt, |
| James J. Ostrom, | Wm. B. Stow, |
| R. Campbell, | Ira Pettibone, |
| E. Cheever, | Ammi Doubleday, |
| Obadiah Woodruff, | William Roy, |
| Adam Miller, | Thos. Lounsbury, |
| Wm. Jessup, | John Gridley, |
| Jas. R. Gibson, | Abner Hollister, |
| Daniel Sayre, | W. Thatcher, |
| Ambrose White, | H. S. Wallbridge, |
| Wilfred Hall, | Silas West, |
| Jacob Faris, | J. M. Rowland, |
| Alex. Campbell, | Geo. E. Delavan, |
| John S. Martin, | Fayette Shipperd, |
| Ira M. Wead, | E. M. Gregory, |
| Samuel Reed, | Geo. Spalding, |
| Bennet Roberts, | Sol. Stevens, |
| P. W. Warriner, | Henry Brewster, |
| B. Dolbear, | Merrit Harmon, |
| Horace Bushnell, | Felix Tracy, |
| S. Benjamin, | J. B. Preston, |
| Burr Bradley, | J. M. Cunningham, |
| Nathaniel C. Clark, | John Crawford, |
| Nahum Gould, | James Carnahan, |
| Fred. W. Graves, | John Leonard, |
| Wm. C. Wisner, | Jacob Gideon, |
| Geo. Painter, | J. W. Philips. |
| Thomas Brown. | |

The above minority of the Assembly having endeavored to discharge their duty in that body, by recording on its minutes the above and other protests against the several unlawful and oppressive decisions of the majority, felt that they had still a duty to perform to their constituents, and the christian public at large, in the present exigencies of the church. At the suggestion of many friends, they accordingly held a public meeting, on the day after the dissolution of the General Assembly, in the First Presbyterian church in Philadelphia, at which a large number of citizens and visitors from different parts of the country attended. It was an occasion of deep and humiliating interest to the representatives of that portion of the church which had been oppressed and injured by the decisions of the late Assembly. Their addresses to the throne of grace were fervent, exhibiting a subdued and submissive feeling of dependence on God, while their expressions of sentiment, and of their views of the duty of the

churches, and of the friends of the cause of christian benevolence, under the wrongs they were called to suffer, were firm and decided. A brief manifesto to the churches was read, a series of resolutions adopted, and several addresses made, most of which have already found their way before the public through other channels. Among these the following resolution, with the address of Mr. Cleaveland, in support of it, seems especially adapted to the object of our present publication, viz :

10. That the American Home Missionary and American Education Societies, on account of their unimpeached and unimpeachable characters and incalculable usefulness, as well as the great and increasing need of their continued operations, are worthy of the confidence and support of all American Christians, and especially of American Presbyterians.

On moving this resolution the Rev. J. P. Cleaveland, of Detroit, addressed the meeting as follows :

* He said he could fully join in the opening remark of the beloved brother, Dr. Peters, who had just taken his seat. The history of the last three or four weeks, when looking back upon it from this moment of partial respite, seemed to him like a dream. He could hardly trust to the veracity of his own recollection. He could scarce bring himself to believe that he had seen ministers of Jesus Christ, both old and young, and ordained elders of the Christian church, arrayed as if under hostile banners and pushing measures, marked with every feature of violence, to the very extreme of their consummation; yet so it was. And now there remained to the few oppressed brethren here assembled, before they took their adieu of the city, the painful task of casting their eyes over the broken and scattered fragments of the wreck which had been made. While gazing on such a spectacle, he felt as if he could express his feelings in the trite but beautiful language of Cowper, and sigh "for a lodge in some vast wilderness, some boundless contiguity of shade," where the tidings of the dissensions of brethren, of ecclesiastical quarrels, and the attempted dissolution of so large a portion of the Christian church, might never reach him more. And he hoped in a few days to reach just such a retirement, in his own Michigan. In the mean while, they had called together their brethren and sisters present, that they might unbosom all the purposes of their hearts, receive the balm of Christian sympathy, and gather up some courage and strength to meet the

conflicts of the year which was now opening upon them.

The resolution he had offered took two grounds, on which the Societies alluded to were entitled to confidence. The one was the unimpeached character of those Societies, and the other referred to the exigencies of the church and of the world, at the present moment. And one reason why it was believed that these Societies had a special claim on the prayers and charities of the churches, was found in the fact that the attack recently made upon them in the General Assembly, must, of necessity, exert for a time more or less of an injurious influence on their growth and efficiency. There were in the church multitudes of upright and true hearted men, who could not be brought to believe that the men who had done this thing, could have made an unwarrantable onset on two institutions, which presented before the world some of the noblest forms of Christian benevolence. They had been accustomed to repose confidence in the men who had been prominent actors in this scene, and would be slow to believe that such men should be actuated by unfounded prejudice, unhallowed ambition, and the lust of power. Of course, their conclusion would be, that something rotten had been discovered in the management of these Societies, and which rendered them unworthy of the confidence and patronage they had heretofore received. An impression like this, could yield to nothing but truth and time. Its remedy was light. Let the actual state of facts be well understood, and the temporary alarm, produced by so sudden and violent an attack, would gradually be allayed. In the mean while, it became those who knew the falsity of the charges which had been adduced to rally round these Societies, with augmented zeal, with fervent prayer, and the most liberal patronage.

Another reason why they had a special claim on the sympathy and support of good men was, that the church had now but the alternative presented to it, between sustaining these institutions and abandoning them at the bidding of the Assembly, and pouring their charities into a different channel. The ground assumed in behalf of the latter course was, that these were irresponsible institutions; and that instead of countenancing and upholding them, Christians ought to rally round the boards of the church. But without fear of what the answer would be, Mr. C. would boldly challenge any man in the Assembly, or out of it, minister or elder, editor or private citizen, to show any principle of responsibility connected with the boards of the church which did not exist in a greater degree in these associations. On this subject he

* Reported for the New-York Observer.

would refer but to one fact. He would say nothing about the mode in which the managers of these ecclesiastical Boards were elected and re-elected from year to year; but would come to that of which he had himself been an eye and an ear witness in the proceedings of the last Assembly, at Pittsburg. When the report of the Board of Missions was made to that Assembly, the majority, like simple-hearted and unsuspecting men, supposed that the report was submitted to them for the action of the house upon it, that they might tell what they thought of it. They supposed that when a motion was made to accept and adopt a report, the motion itself implied that the house had power to accept or not, and to adopt or not, as it should see best. But what was the doctrine maintained by those who brought in the report, and their friends? The Assembly were boldly told that the report was none of theirs, that it did not belong to them to approve or disapprove of it, but that, *nolens volens*, willing or unwilling, they must vote to place it on their minutes. Now if this was so, what greater proof could be required of the utter irresponsibility of these boards ecclesiastical? And with what grace could they object to the Home Missionary and American Education Societies, as bodies irresponsible to the church? If there did exist such a thing as entire irresponsibility, he believed it was to be found in these very church boards. Mr. C. said, that he knew a great deal of the operation of these voluntary societies, and it amounted to a system of holy Christian *espionage*. It pressed home on individual churches and ministers who held no office, and exercised no power in the Society, a deep sense of responsibility, the reflex influence of which came back upon those who conducted the Society's affairs.

Another reason why he would have the churches to cluster around these Societies, with augmented affection and zeal, was this: That they could not abandon them except upon a motive which was unworthy of a Christian bosom. What was the object of these Associations? The professed object of one was to plant ministers in destitute churches, and amongst our infant settlements; and of the other, to educate living preachers, to be sent to the ends of the earth. Enterprises like these made their appeal to the purest, the loftiest, and the strongest motives which the heart of a Christian could ever know. There was nothing earthly, nothing selfish, nothing narrow and confined in considerations which were suggested by the patronage of such societies. The holiest tides of Christian feeling had here a channel wide enough and deep enough to flow unrestrained. The call to such an enterprise awakened and could engross the

entire energies of the soul. But to what motive was the appeal made when we were called to abandon these institutions? We were invited to bow to the poor, the narrow and selfish thought, that the rival institution was one that belonged to our own little peculiar branch of the church of God upon earth. The appeal was to sectional feeling, to denominational partialities. The call was not to Christian enterprise, but to Presbyterian enterprise. A motive like this had nothing of that simplicity, nothing of that pure and divine power which grappled the very root of the Christian heart, and linked and bound it to the throne of God. It was narrow, it was selfish, it was alloyed with earth, it was a motive to which he hoped his own breast would never yield.

But further—If the churches should obey the bidding of the late Assembly in this matter, the result must be disastrous to the numerous churches and ministers who looked to these societies for aid. What had those too much abused men the Secretaries of the Home Missionary and Education Societies done? Had they gone forward on their own responsibility, and relying on their own private funds, when they had said to the feeble churches on our frontier, we will give you ministers, and to the ministers who were laboring in that wide and promising field—we will give you bread? No: They had only obeyed the bidding, and echoed the language of Christians in the older and more thickly settled portions of our land. They had plighted the faith of others, and on others they must rely for the redemption of the pledge. In Michigan, where Mr. C. had his home, there were as many as twenty of these soldiers of the cross of Christ, who were sustained in part, and some of them entirely, by the Home Missionary Society. One of the most active and devoted of these men, who labored amongst a small and feeble, but eminently pious people, had told Mr. C. that he had not received from them a single dollar—but depended entirely on the Society in New-York for his daily bread. He entirely exonerated his flock from all blame in this matter. Their means were small at best, and during the present times they were utterly without means until their crops came in, but though poor in earthly goods, they were rich in faith, and had recently enjoyed a blessed revival. And here he would take occasion to say, that while the older churches in the thickly settled parts of the Union were filled with the din of strife, those feeble flocks, scattered in the wilderness, were walking in peace and love, and had most of them enjoyed seasons of refreshing from on high. For his own part he knew of no ministers who could count up so many gems gathered for the Saviour's crown,

through their personal instrumentality, as the missionaries of the Home Missionary Society. They went down into the very teeth of danger, and plucked their precious trophies where none but themselves were found to venture. And were these men to be abandoned—and were the lambs which they had gathered in the wilderness to be deprived of the shepherd's care, and left to be devoured by wolves? That was the question presented to the churches by the decision of the last Assembly. This must be the inevitable consequence of obeying the Assembly's mandate. As to a transfer of all these churches to the care of the Assembly's Board, within the present year, or any thing like it, the thing was not to be thought of. It was plainly impossible, and the mere attempt would be attended with the most disastrous consequences. And what made any difficulty at this time the more to be deprecated, was the fact that nearly half of these churches had now come up to what he might call the pivot time. And by this he meant that they had reached that period in their history when they were just balancing on the proposition of attempting the support of the gospel for themselves. They resembled a little child, who had reached the critical period when it was about to abandon the supporting hand of the nurse, and to take its first step alone. Whoever had watched a child at this interesting moment, well knew that it was in more danger at this crisis, than at any period either before or after; and any obstacle then thrown in its way, was likely to prevent a repetition of the effort for a long time. Should these churches now be assailed by slanders on the society which had hitherto cherished them, and by recommendations of the Assembly's Board, and the strife which such a state of things might excite, it was more than probable that they would be left to fall back in discouragement, and many of them disperse and perish. When Mr. C. reflected on these things, he trembled at the thought of withdrawing from the treasury of the Home Missionary Society a single dollar. If men wished to give to the Boards of the church, let them give as liberally as they pleased; but in the name of all that was sacred in plighted Christian faith, let them not abandon a Society which relied upon them for support.

But he felt that he had said enough. He would now turn to his brethren and sisters in the family of Christ, and would ask them whether they would receive a recommendation, even of the highest judicatory of the Church, as a sufficient reason for abandoning a Society against which no charge of criminality had been substantiated. Was their opinion of ecclesiastical infallibility such, that in the face of facts, and of grow-

ing evidence from year to year, they would turn away from these institutions as no longer worthy of the support of the disciples of Christ. Mr. C. said he was happy to perceive so many around him who represented the female piety of our church. He had now been ten years a pastor—he had been settled in two different congregations, and he knew something of the anxieties which preyed upon a pastor's heart. Many a time when dark clouds had lowered around him, and he had been tempted to yield to despondency and unbelief, had he known what it was to fall back upon the strong pillar of female piety and prayer. He had always found some faithful women, who under the greatest trials had never deserted him; whose hands never hung down, whose faith and triumphant hope nothing could extinguish. It had been said by Voltaire, "Let me write the ballads of the nation, and I care not who makes their laws." Mr. C. would say, give me the hearts, and prayers, and charity, and faith of the sisterhood in our churches, and it would be with him a matter of no solicitude, what their fathers, or brothers, or husbands thought. There was a strength in female piety that it would do to hold fast to. This would bring up the residue of the church, when the vessel was about to swing from her moorings.

He could not take his seat without one word of sympathy to the Church in that place, and its pastor, (Mr. Barnes), as well as to all the churches and all the ministers which had been disowned, cast out, and virtually dissolved a few hours ago. He had not once believed that such a deed could be done. When he looked especially at the history of the suffering Presbytery, to which this congregation belonged—when he thought upon the vindictive course of persecution which had been manifested on the one side, and the rich and increasing blessings from the Head of the Church which had been enjoyed on the other, he might well have supposed that such a blow could not have been struck. He might have concluded that the lamb had bled long enough, but it was not so; it must receive one blow more—"insatiate archer"—*one stroke more!* And yet if there was one situation rather than another, in which a good man would wish to be, it surely was theirs; for if there was a portion of the church, around which the sympathies of the best and holiest of God's people, clung with peculiar tenderness; if there was one object, towards which the eyes, and thoughts, and prayers of the pious, in all denominations, would be instinctively turned during the ensuing year, it was a body of Christian people unjustly suffering beneath the oppression of those who ought to have been their guardians and protectors. Mr. C. knew that this

feeling was extensive in other religious denominations; and he believed it would be found not less general in our own.

In conclusion, Mr. C. observed that to some it might appear strange that they should so earnestly entreat the churches to come up during the ensuing year with more than their wonted liberality to the aid of these societies. They would probably remind them that such was the pressure of the times that men could scarcely live, and how could they be expected to do more this year than ever before? In reply he would relate an anecdote: A young clergyman in the interior of Pennsylvania, came to Philadelphia for aid towards some benevolent institution whose cause he was pleading. He was advised to call on the late Robert Ralston, of blessed memory. He called accordingly, and presented and pressed his claim, and Mr. Ralston signed fifty dollars. But while they sat conversing, intelligence was brought to that good man that one of his most valuable ships had been lost at sea. He turned to the young clergyman, and requested that the subscription book might be handed back to him. The young man's heart trembled for his donation, when to his surprise and joy, he discovered that Mr. Ralston had erased the fifty, and written *one hundred dollars*, adding this impressive remark; "If it is all going in this way, the Lord shall have his share before it is gone."

The question being now put, the resolution was agreed to. And the meeting was closed with prayer, by the Rev. Mr. Patterson.

A similar meeting has been since held in New-York, on the invitation of a number of laymen, which was numerously attended, and at which the commissioners, on their return from the General Assembly, made statements of their views of the duties of the churches and the friends of voluntary societies, in regard to their present trials and embarrassments. The same resolutions were adopted which had been approved by the meeting in Philadelphia, and the occasion was marked with a similar exhibition of Christian feeling. The sentiments expressed were those of a settled dependence on God, and a firm and fixed purpose, in reliance on his grace, to go forward with renewed encouragement in our endeavors to build up the desolations of Zion, and to extend the saving health of the gospel to all the earth.

OUR DUTIES AND PROSPECTS IN THE PRESENT CRISIS.

In view of the embarrassments at present

thrown in the way of the cause of Home Missions, our eyes are turned to the throne of the Most High for wisdom and grace to direct and sustain us. In regard to the opposition which has arisen from misrepresentation and prejudice, the path of duty is plain. It is to *live* it down, and "with well doing" to "put to silence the ignorance of foolish men." The resolutions of ecclesiastical courts, when they do not interfere with individual and constitutional rights and duties, we respect, and, as members and ministers of the church, we regard it as among the highest of our privileges, to enjoy the approbation and favor of brethren and fathers with whom we are ecclesiastically connected. But when, in the exercise of an assumed authority, they recommend us to *cease* our endeavors to aid the needy, in the way which approves itself to our own consciences in the sight of God, and to send the gospel to the destitute, our sense of responsibility to Him who hath loved us and given himself for us, will not permit us to be thus diverted from our labors of love. The field is open before us, the voice of want comes to us from every direction, many laborers are in the field encouraged by the pledged support of the benevolent through the Home Missionary Society, many hundreds of feeble congregations are depending on us to aid them in fulfilling their engagements with the ministers of their choice, tens of thousands of hearts have been enlisted in the work throughout the churches, and so much has been already done, so much fruit unto holiness already gathered, so many and so great evidences accumulated of the favor of God, and responsibilities so great have been assumed, that we cannot recede. The voice of Providence, equally with the command of God, urges us onward. To us the path of duty in regard to this enterprise, appears so plain, that every obstacle thrown in its way is but an indication of the necessity and the duty of renewed endeavors and increasing exertions to overcome it. The present trials, therefore, of the Home Missionary Society make their appeal, in emphatic language, to its friends and patrons, throughout the land, to come up to its aid, de-

terminated, with the blessing of God, to sustain it till its glorious work shall be done. This, if we have not wholly mistaken the amount and the strength of Christian feeling enlisted in this blessed cause, will be the effect of the assaults recently made, in high places, upon our beloved Society. The inquiry will be raised, and the prayer uttered, "Lord, what wilt thou have us to do" to sustain and extend the operations of an institution so wisely adapted to the wants of the country and the age, of usefulness so great, and promise so glorious?

It only remains for us to add, that the unexampled pecuniary embarrassments of the times have rendered it wholly impossible for many, on whose subscriptions we were depending, to continue their contributions. Our sources of income, are in this way for the present abridged, and the same causes which have thus rendered it difficult for the Society to realize its accustomed receipts, have, in many cases, increased the need of its aid to the destitute. Six hundred laborers in the field, depend upon the fulfilment of our engagements to sustain them, and have no where else to look but to this Society to supply the deficiency in their support which results from the poverty of their congregations, or of the scattered people among whom they labor. These considerations should impress upon all such as possess the means, a sense of their obligation to increase their contributions to the Home Missionary Society, and their prompt compliance with this dictate of duty is needful to prevent much disappointment and suffering. We make our appeal, therefore, to the rich and the poor, to the friends of the cause, of every condition, throughout the country, to come to its help in the present exigency. We have no funds in hand, and must withhold from the missionaries the payment of their much needed dues, excepting so far as the means shall be supplied by the contributions of the benevolent. May the Spirit of God wake his people to a sense of the privileges and the duties of this day of rebuke and chastisement. Then will light shine out of darkness; and, whatever else may languish, the cause of religion and holiness will prosper.

FREQUENT CHANGING OF MINISTERS.

The following article is taken from the Report of the "Central Agency" for Home Missions in the State of New-York, and presents a subject which has often forced itself painfully on the notice of the Executive Committee of the Parent Society. We commend the considerations enumerated below, to the solemn attention of both ministers and churches. Especially do we hope that all our Agents and Committees of Correspondence, in various parts of the country, will set their faces as a flint to oppose the evil here exposed. Missionary Societies, from the very fact of their anxiety to procure laborers, are in danger of affording facilities for a changing ministry, and to resist this tendency costs the A. H. M. S. no small amount of carefulness.

The frequent changing of ministers is so destructive an evil that we are constrained to invite the attention of our Missionaries and churches to the following considerations, in the hope that they will ponder the subject thoroughly, and, by the grace of God, be guided in the path of duty.

I. We will mention a few of the ways, in which a minister who means to be a pastor, is injured by frequently changing his field of labor.

(1.) *It increases the expenses of his family.* None of our Missionaries get more for their services than to meet the necessary expenses of the year. Every removal, by loss of time and consumption of property, increases his expenses from \$50 to \$100. This must embarrass him and diminish his usefulness. The funds we distribute, were not put into our hands to pay such expenses.

(2.) *Neglect of study* is another evil tendency of a changing ministry. In this day of commotion and reading of ephemeral productions, there are but few ministers of sufficient self-command to pursue a course of theological research, which requires mental agony, but which is indispensable, would they grow in knowledge and be able to feed their flock—so long as they can depend on the labors of former years. We are aware that some churches prefer to have their minister spend the whole year in visiting. Experience, however, proves that, with few exceptions, a people never know the worth of their minister until the last old sermon is used up or burned up, and he begins to draw afresh from the stores of eternal truth "things new and old." Such a people may know what they have got, but they never can know what they have lost.

(3.) *It diminishes a minister's consciousness of responsibility, and makes him indifferent about the distant results of his labor.* A minister is "a man of like passions" with others, and needs every possible influence to induce him to seek the path of duty and hold him in it. We cannot doubt that the perpetually recurring thought, "I shall probably remain here but a year," will tend to make him reckless. How is it possible to avoid it? A man, were he as pure as an angel, needs the hope of success, as well as the love of doing good, to kindle his zeal and prompt him to watchfulness; forethought and industry. But often he is a mere annual hireling, with but a few months at most to begin and close up all his labors in a given place. And the agreement which holds him there has, on the face of it, evidence that his people regard him with very limited confidence, and his prospects are withering rather than refreshing. We need not wonder if a man, held by the church in such circumstances, should do, or neglect to do, what would render him unpopular or his labors unproductive.

(4.) *It prevents a minister from carrying into effect any important plan for gathering and building up a congregation.* Would he accomplish what a minister, by the grace of God, may do, all the various circumstances and wants of the whole church and congregation are to be sought out,—the children and youth are to be gathered around him and taught to remember their Creator,—parents are to be instructed how to command their children and households to keep the way of the Lord,—the church is to be purified by discipline,—her understanding enlightened, her affections directed, her energies combined, and all her powers enlisted in the enterprise of the world's conversion. Who can accomplish such a work in one year—or two years—or five years? How is it possible for a man, even the best, to clear and prepare the soil, sow the seed, and bring in the ripe harvest, short of ten or fifteen years? He may do something, yea much; but can he show what a faithful pastor is capable of doing? Can he carry a church through the school of Christ? Can he train a generation for the service of God?

(5.) *It prevents a minister from acquiring the habit of patient endurance, which is so important to an ambassador of Christ.* A minister, who would exert a solid, holy and lasting influence in this world, may depend upon being severely tried. He cannot escape trials by changing places. They must and will come. If he attempts to run away from them, and is overtaken at last, he will be likely to imbibe a petulant, fault-finding spirit. If he meets them manfully, and endures them patiently, it will chasten his

spirit and increase his meekness. The easiest way to dispose of ministerial trials, whatever be their nature, or number, or magnitude, is to *endure* them. The habit of endurance, which this course will strengthen, greatly diminishes the severity of trials, and, in the apprehension of the subject, it will probably diminish their numbers. But what is of more importance still, trials, well endured, raise a minister vastly in the estimation of his people, while they increase his confidence in the grace of God, and thus the way is prepared for his exerting a more powerful, salutary and permanent influence.

II. We will name a few of the ways in which a church is injured by frequently changing their minister.

(1.) *It will, almost invariably, lead to the neglect of discipline.* This is one of the most important and painful duties a minister has to perform. When he supposes his residence with a people is merely temporary, it has often presented a fatal temptation to pass over this self-denying duty. His successor takes the same course, until that church which might have been united, flourishing and strong, is alienated, few and feeble.

(2.) *It tends to divide and distract a church.* Some churches seem to imagine that the most safe and certain way to dispose of the great mass of their parish difficulties, is to dismiss their minister, especially if any serious opposition appears against him. But the people of God never may hope to get a minister who will build them up without they are tried and proved, as well as their minister. They must be *with* him, and *heartily* with him. They must labor with him, and suffer with him, or the cause of Christ must suffer, and languish, and die. Now, suppose that a congregation has secured a minister, and a faithful one; suppose that congregation is in the habit of dismissing their minister as often as any serious difficulty arises; and suppose the truth of God has chafed the consciences of some of his people so that they feel uneasy. What is the consequence? These restless spirits know what has been done more than once in similar circumstances; by a little artful manœuvering the minister has been dismissed. Their course is plain and their work is easy. They know the church will not "endure hardness as good soldiers of Jesus Christ," but will shrink from opposition raised against their minister, and, though they profess to love him, will part with him rather than do their duty. Some of the church, however, are willing to hazard any thing necessary to retain him; but he must go, leaving the church to contend about him. When such a scene has been acted over, again and again, and another, and still another party is formed

in a church, their affections, instead of being united and settled upon one, are divided among nearly as many ministers, as there are members in the church.

(3.) *It makes them fastidious and fault-finding.* Called as often as some of our churches are, (and some of them do it oftener than once a year,) to hear candidates, (not for settlement, but to be *hired* for a year or two,) they unconsciously acquire the habit of criticizing every thing they see a minister do or hear him say. And as one great object of changing is to get something new—something that will arrest attention, they are led to attach an undue importance to novelty, and this begets a disposition not to be satisfied with any thing. This habit, aside from its destructive influence in neutralizing the truth, has led the way to numerous complaints, which have been the cause of bitter regret to the authors of them, and have injured the reputation and wrung the heart of many an affectionate minister.

(4.) *It prevents a church from acquiring that confidence in her minister, which, next to the truth of God, is one of the most powerful and delightful instruments of pastoral usefulness.* When a minister has been in a congregation for a course of years; has often wept with those that weep, and rejoiced with those that rejoice; mingled in all the families, and sympathized with them in the various circumstances through which they have passed; the people then begin to know him and love him and confide in him as their pastor. When he has followed the child from the baptismal font, with the instructions and counsels, warnings and entreaties of a yearning father; been with him when convicted; answered his inquiry, "What shall I do to be saved?"—led him in prayer when he knew not how to pray, and mingled his tears of joy with the penitent before the mercy seat; that youth will never forget his pastor. He knows his pastor loves him. No voice is more sweet to him than the one which taught him how to be saved.

When a congregation has been thus educated by their pastor; when they have tried him and proved him; when they have labored with him, and wept with him, and rejoiced with him; when they have seen and felt his salutary influence on their own souls, in every family and every department of society; they reverence and love him as children do an affectionate father, and are prepared to follow him as their spiritual guide. But frequent changes forbid the formation of this endearing bond and shut out a people from its benign influence.

(5.) *It destroys the character of a church.* It is not yet to be learned that a church has a character as well as a minister. It is not unfrequently that we hear the following in-

quiries, when persuading a minister to go to a particular parish: "Have they ever had a settled pastor?" "Do they often change ministers?" "Do you know whether they wish to hire by the year, or to settle?" These and similar inquiries are made to decide one question, viz. "Can I be useful there?" If a minister, especially one of the better sort, gets the impression that the people are slow to settle a pastor, and rather contemplate changing once in a year or two, he will be likely to pity the people, but, despairing of success, he will pass on.

IN VIEW OF THESE CONSIDERATIONS,

1. *Resolved,* That we earnestly recommend to the churches needing assistance, to employ such ministers only as they are desirous of retaining permanently among them.

2. *Resolved,* That in the appropriations of this Board, preference will be given to those churches which ask aid to sustain settled pastors.

A PAINFUL POSITION.

We have some times thought the position of the conductors of benevolent societies strongly resembles that of a physician and attendants in a hospital, where, though much is done to cure or alleviate disease, the ear is pained and the heart sickens at the distress which, with all their efforts, they are unable to relieve. To be placed in the direction of a Missionary Society, to receive into the heart, as in a focal point, the converging pleas and cries, and complaints of churches, counties and states, calling for ministerial or pecuniary assistance, is a trying position. Especially is this true at the present time, when the great embarrassment in the commercial interest of the country, not only seems to forbid the Society to assume new engagements, but threatens for a time to prevent the payment of pledges already made. By reference to the Treasurer's account, it will be seen that the receipts of the last month were only \$1143 57; whereas the necessities of the laborers in the field required at least \$5,000.

Already are the Missionaries writing to apprise the Committee that other resources are failing, and that their dependance must be upon the Society. Will not the followers of Christ imagine themselves in our stead, and enter into our feelings, and in that frame of mind decide what they will do to aid us in the present emergency?

Appointments by the Executive Committee of the A. H. M. S., from May 15th to June 15th, 1837.

Missionaries not in commission last year.

Rev. Silas Woodruff, Wadham's Mills, N. Y.
 Rev. Calvin B. Cady, Elizabethtown, N. Y.
 Rev. John Sherer, Gibson and Ararat, Pen.
 Rev. Daniel Rockwell, Freedom, Portage Co., O.
 Rev. John L. Tomlinson, Rockport, Cuyahoga, Co., O.
 Rev. Selden Haynes, Braceville, Trumbull Co., O.
 Rev. H. B. Taylor, La Grange, Lorrain Co., O.
 Rev. William Reiley, Rondout, N. Y.
 Rev. A. P. Brown, S. and E. parts of Illinois.

Re-appointments.

Rev. Eldad Barber, Florence and Berlin, O.
 Rev. John Dudley, Flint River, Mich.
 Rev. Chas. T. Prentice, North Fairfield, Ct.
 Rev. Nathan Burton, Ridgebury, Ct.
 Rev. John H. Russ, York, Medina Co., O.
 Rev. B. B. Drake, Thompson, Geauga Co., O.
 Rev. J. J. Jones, Welch Prest. Ch. New-York.
 Rev. A. B. Corning, Sharon and Bridgewater, Mich.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from May 15th to June 15th, 1837.

MASSACHUSETTS—

Missionary Society, by B. Perkins, Esq., \$500 00
 Andover, South Parish, 12 25
 Hadley, Miss Dorothy Williams, 10 00
 Tyngham, Miss Betsey Hale, L. M., 50 00

CONNECTICUT—

Fairfield Co. H. M. S., by G. St. John, viz.:
 Ridgebury Cong. Soc. 23 21
 New Canaan, 43 81
 Greenwich, Rev. Isaac Lewis, D. D. 10 00
 Huntington, Ladies' Gleaning Society, in part to const. Betsey Punderson, a L. M., by S. Mills, 20 00

NEW-YORK—

Brooklyn, interest on legacy of the late W. Leverich, by A. Van Sinderen, Esq. 15 00
 Brunswick, Cong., by James Raymond, Esq., Treas. Troy Presbytery, 23 28
 Delaware Co. D. M. S., by Rev. D. Waterbury, 50 00
 Jamaica, L. I., Mon. Con. Coll. 14 55
 Kingsborough, by Rev. E. Yale, H. Jones and Wife, 8; J. Stephens, 1; William Ward, 5; C. Mills, 5; P. Heacock, 5; E. G. Ward, 1; Mrs. L. Clark, 1, 26 00
 Leroy, N. Y. Presb. Ch., bal. of coll., 4 25; Fem. H. M. Soc., by Mrs. S. E. Comstock, Treas., 17 50, 21 75
 Malden, Mrs. Sarah H. Lewis, L. M. in full, 15 00
 Matteawan, Fem. Miss. Assoc. Presb. Ch., Miss C. Alden, Treas., 17 00
 New-York City, viz.:
 Bleecker-Street Ch. Fem. H. M. S., by Mrs. Albert Smith, Treas., 125 50; Mon. Con. Coll., 5 05, 130 55
 Brick Ch., Hannah Eachus, 1 00
 Mercer-Street Ch., Mon. Con. Coll. 25 82
 Pleasant Valley, Mon. Con. Coll., 4 00
 Ridgebury, N. Y. Fem. Miss. Soc., Mary Ann Kerr, Treas., 30; Male Miss. Soc., J. Bailey, Treas., 10, 40 00
 Ripley, L. Hopkins, 5 00
 West Nassau, Sew. Soc., Mrs. Lamira Griffith, Treas., by Mrs. Anthony, 10 00
 Worcester, Cong. Ch., by Rev. A. P. Allen, 25 00

PENNSYLVANIA—

Elizabethtown, Rev. J. H. Bernheim, 2 50

GEORGIA—

Sardis Ch., Floyd Co., by Rev. J. Warnock, 5 00

TENNESSEE—

Bethany Ch., by Rev. E. McMillan, 15 50

HOME MISSIONARY,

\$1143 57

KNOWLES TAYLOR, Treasurer.

Rev. Theron Baldwin acknowledges the receipt of the following sums:

Alton, Ill., C. W. Hunter, 100; Benjamin Godfrey, 75; W. S. Gilman, 75; A. Alexander, 25; Mrs. H. Gilman, 25; John Van Antwerp, 25; Samuel Wade, 20; A. Shannon, 20; S. Ryder, 10; Royal Weller, 10; S. J. Lewis, 10; E. North, 10; J. M'Clay, 5; J. Quigley, 5; W. A. Beatty, 5; J. Greenwood, 5; P. Fay, 5; H. Tanner, 5; M. Forbes, 5; L. Kelenberger, 10; J. Whipple, 5; P. B. Whipple, 10; others, 42 81, 507 81
 Belville, Mrs. Harrison, 2 00
 Bethel, Rev. A. Hale, to const. Rev. E. J. Huntington a L. M. 30 00
 Bloomington, Rev. L. Foster, L. M., 30 00
 Canton, 46 50
 Chicago, J. S. Wright, to const. Rev. Theron Baldwin a L. D., 100; John Wright, 50; Wm. H. Brown, 50; L. T. Jameison, 30; Philo Carpenter, 25; J. S. Breese, 10; H. Markoe, 10; T. Wright, 5; W. H. Taylor, 5; T. S. Greenwood, 5; Mrs. Curtis, 5; Mrs. H. King, 5; S. Johnson, 20; others, 85 78, 405 78
 Hillsboro', John Tillson, Esq., 25 00
 Hudson, N. Hall, 2 00
 Jacksonville, Henry Jones L. M., in full, 15; J. G. Edwards, in full, to const. Rev. A. Hale a L. M., 15; D. B. Ayres, 10; E. W. Palmer, 5; M. S. Lockwood, 5; E. Ayres, 5; H. M'Neil, 5; E. Jenny, 10; J. P. Wilkinson, 10; Elihu Wolcott, 10; Jeremiah Graves, 10; E. Beecher, 5; T. M. Post, 5; E. P. Price, 5; T. Baldwin, 5; N. Coffin, 5; others, 20 75, 145 75
 Juliet, Dr. Reed, 1 00
 Naples, M. and F. Collins, to const. Mrs. Eliza Norton a L. M., 30; Ladies' Sew. Soc., to const. Rev. A. T. Norton a L. M., 30; Mrs. Mary Collins, 10, 70 00
 Peccan Bottom, 5 00
 Princeton, Mrs. Flint, 3 00
 Springfield, P. C. Cassedy, 60; E. S. Phelps, 5; Mr. Thayer, 5; Thomas Mather, 20; J. L. Lamb, 19 68; C. H. Ormsby, 2; Cash, 48 32, 160 00
 Upper Alton, Enoch Long, 10; B. F. Long, 10; Morey Long, 10; William Clark, Jun., 10; H. R. Lathy, 10; E. B. Perkins, 5; J. Gordon, 5; J. Scarritt, 5; J. M'Affee, 5; T. Lippincott, 5; E. Denison, 5; E. P. Lovejoy, 5; Others, 10 75, 95 75
 Warsaw, Dr. E. Chandler, 6 50
 Waverly, 2 00
 Rev. J. M. Ellis, L. M., 30 00

THE
AMERICAN PASTOR'S JOURNAL,
OR,

SKETCHES OF EARLY CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

For the Pastor's Journal.

A SKETCH FROM A PASTOR'S NOTE BOOK.

"I am going to take a full swing."

SUCH was the expression of young S——, whom I saw for the first time on board of one of the steamboats on Lake Erie, on my way to the great Western Valley, sometime in the year 1829. S——, like myself, had taken passage at Buffalo with some two or three hundred others, and it was not until the second day of our passage that I noticed any thing peculiar in his appearance or conversation. The company had then become so reduced in numbers, by departures at Erie and Cleaveland, as to be brought somewhere within the compass of observation; and afforded opportunity to mark the appearance and character of the different individuals on board. My attention was deeply interested in the conversation of a company of young men rather foppishly dressed, who were earnestly discussing the merits of the female lecturer who was then perambulating the United States, and retailing in lectures to those superficial and shallow thinkers of both sexes, who seem to think that religion is *hell*, and infidelity *heaven*—the stale and rabid blasphemy of Paine and Voltaire. What first awakened my curiosity was the startling assertion, that in less than five years her system would be universally prevalent, and the Christian religion exploded. One young man, who I afterwards learned was from Connecticut, demurred to such a conclusion; but the others not only assented, but seemed to enjoy in anticipation the happy period when the Bible and religious institutions should no longer throw any obstacles in the

way of sensual indulgences, and the most licentious practices. S——, particularly, expressed himself with great bitterness and malignity respecting religion and its professors. We said his father was a Presbyterian elder of the *bluest sort*, who wished to keep him in leading strings all his days, and train him up to attend meeting, read the Bible, and become "*converted*," pronouncing the last word with a peculiar sneer. "But," added he, "I have found out the cheat,—religion is all a humbug, and I am determined not to remain in the State of New-York any longer—it is so overrun with priestcraft, revivals, and all that mummery. No," he exclaimed, "I am going down to New-Orleans, where *I can take a full swing*."

I lost sight of S—— at Cincinnati, where he left us and proceeded down the river. About six months afterwards however, I accidentally saw a letter from him, in which he stated that he had lost his money by black-legs, had been sick, was out of employ, and in danger of absolute want, unless speedily relieved. The tone of the letter was not that of a happy, successful votary of dissipation, who had found in the infidel philosophy a panacea for every human ill, but of a ruined, desperate man, who was reaping in bitterness and sorrow the reward of his folly.

Truly, thought I, you have "*taken a full swing*!" This, then, is the fruit of your emancipation from parental restraint, and the religious influences of your early years. What have you gained? Happiness, peace of mind, approbation of conscience, and an unfailing solace for care and suffering? Rather disappointment, sickness

of heart, the cold friendship of infidel associates, and the chilling consolations of the infidel system. What became of poor S—I know not; a veil is drawn over his subsequent history; but I often think of him when I hear a young man expressing his contempt of the Bible, all professors of religion, and the instructions of pious parents.

Young readers, are you disposed to think that if there were no Sabbaths, nor Bibles, nor Christians, nor ministers, and no fear of God nor hell, that this world would be happier, and your enjoyment greater? Remember poor S—. He thought that religion was a cheat; and that if he could go where there was the least of it, and “*take a full swing*” in sin, he should be happy. But it was a sad mistake. Beware, then, how you tamper with infidelity. Remember that where there is the least religion there is the least enjoyment, even in this world, and that a “*full swing*” in sin is temporal ruin, and eternal death.

EARLY RECOLLECTIONS OF A FOREIGN MISSIONARY.

**** I had spent most of the vacation in trying to do good, and as the time for my return to Andover drew near, I began to feel anxious in view of a few small debts which I was unable to meet at the close of the last term. Not willing to ask my brother for additional loans, being already considerably indebted, I made my circumstances known to a few friends, among whom were two ministers, whose ability, had there been a disposition, was above the common standard among that class of people. I however failed altogether. I had scarcely a shilling in the world. I spoke to my mother about my situation, not expecting funds, but a mother's sympathy, counsel, and blessing. These I received, and on the morning of my leaving, she called me into a small room, said a few words, and put into my hands a Spanish half dollar—all probably that she had on hand at the time; she was much affected, and did not come out of the room when I left. As I passed by the house of the parish minister, I called by request, as the lady wished to send to the depository at Andover for a few

tracts. She handed me a paper, saying, “you will find the directions enclosed.” I put the paper in my pocket-book, took my leave, and went on. In a large pine wood, about twelve miles from home, I opened my pocket-book to examine the list of tracts, and to see what directions there might be in the paper. It contained about six dollars, mostly in bills, and the following expressive sentence, “Please accept the enclosed—nothing.” This was so unexpected and so seasonable, that I could look upon it only as sent from heaven. I felt myself so unworthy, and so absolutely insignificant in the sight of my heavenly benefactor, that I gave myself up to a flood of tears, nor did the tender and grateful feeling wear off for many weeks.

* * * * *

It was Saturday evening. I was sitting by the fire, anticipating the Sabbath, which in Andover was always to me a sweet anticipation of heaven. This however was to be our season of communion, and my finances were such as made it necessary to settle a question before the Sabbath came on. I had for more than a week been expecting a letter from a particular friend, and had saved, by close economy, just enough to pay the postage. It was all I had, or expected to have, for some weeks. I had been in the habit of contributing something at such seasons; and now the question arose, whether I should give my little all and trust Providence for my letter, or save it for the letter expected by Monday's mail. A better heart might have settled the question sooner than mine; but at length I concluded to enjoy a happy Sabbath, and let Monday take care for itself. I have seldom seen a more delightful communion season than I enjoyed the next day. On Monday there was no letter for me. On Tuesday evening one of the brethren, who had been with Professor W. to Boston, called at my room, and after a very pleasant religious conversation, he said to me as he left the room, “Brother ———, when I was at Boston, a lady put into my hands two dollars, requesting me to give it to any one who might need it most; and I have the pleasure of handing it over to

you." He then left me. I will not dwell on my feelings. Suffice it to say I considered it as a gift from my Heavenly Father, instead of the trifling post office money which I had "laid up in store on the first day of the week."—1 Cor. xvi. 2.

INTERESTING CONVERSION.

A child eight or nine years old, said to her impenitent mother one evening, "Mother, do you believe the Bible?" The mother said, "yes, my child, I believe the Bible." "Well," continued the little girl, "Mother, do you pray to God every night?" "You may well think," said the mother, when relating this to the church session, "you may well think how I felt, to have such a question asked me by such a child." The mother was led to reflect, became alarmed respecting herself, prayed to God for mercy, surrendered herself to the Lord Jesus Christ, and soon rejoiced in hope. She now not only believes, but reads and obeys her Bible; prays to God every night with and for her children, and has recently joined the church of Christ.

The above occurred in the town of S——, N. Y., in the summer of 1836.

W. J. M.

GLEANINGS FROM THE SEVENTEENTH CENTURY.

NO. IV.

Revival at the Kirk of Shotts, in June, 1630.

[Continued from page 40.]

On the Monday of the Communion, Mr. John Livingston, chaplain to the countess of Wigtoun, (at that time only a preacher, not an ordained minister, and about twenty-seven years of age,) was with very much ado, prevailed on to think of giving the sermon. He had spent the night before in prayer and conference; but when he was alone in the fields, about eight or nine in the morning, there came such a misgiving of heart upon him under a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and so many eminent and experienced Christians; that he was thinking to have stolen quite away, and was actually gone away to some distance; but when just about to lose

sight of the Kirk of Shotts, these words "Was I ever a barren wilderness or a land of darkness?" were brought into his heart with such an overcoming power, as constrained him to think it his duty to return and comply with the call to preach: which he accordingly did with good assistance, for about an hour and a half, on the points he had meditated from that text, Ezek. xxxvi. 25, 26—"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." As he was about to close, a heavy shower coming suddenly on, which made the people hastily take to their cloaks and mantles, he began to speak to the following purpose, "If a few drops of rain from the clouds so discomposed you, how agitated will you be, how full of horror and despair, if God should deal with you as you deserve: and thus he will deal with all the finally impenitent. God might justly rain fire and brimstone upon you, as upon Sodom and Gomorrah, and the other cities of the plain. The Son of God by tabernacling in our nature, and obeying and suffering in it, is the only refuge and covert from the storm of divine wrath due to us for sin. His merits and mediation are the only screen from that storm, and none but penitent believers shall have the benefit of that shelter." In these, or some expressions to this purpose and many others, he was led on about an hour's time, (after he had done with what he had premeditated,) in a strain of exhortation and warning, with great enlargement and melting of heart.

Case of three young men.

The following particular instances are well attested, and if it were proper, some of the persons could be named. On that remarkable Monday, three young gentlemen in Glasgow, had made an appointment to go to Edinburgh, to wait upon the public diversions there. They alighted at Shotts to take breakfast. One of their number proposed, as there was a young man to

preach that day, (Mr. Livingston, the lady Wigtoun's chaplain,) if the rest would agree, they might go and hear the sermon, probably more out of curiosity than any other motive. And, for the more expedition, they proposed to come away just at the end of the sermon, before the last prayer. But the power of God was so felt by them, accompanying that sermon, that they could not come away till all was over. When they returned to the public house to take their horses, they called for some drink before they mounted; but when the drink was set upon the table, they all looked to one another: none of them durst touch it till a blessing was asked; and as it was not their manner formerly to be careful about such things, one of them at last proposed, "I think we should ask a blessing to our drink;" the other two readily agreed, and put it upon one of the company to do it, which he readily did. When they had done, they could not rise until another should return thanks. They went on their way more sober and sedate than they used to be, but none of them mentioned their inward concern to another, only now and then they would say, "Was it not a great sermon we heard?" another would answer, "I never heard the like of it." They went to Edinburgh, but instead of waiting upon diversions or company, they kept their rooms the most part of the time they were in town, which was only about two days, when they were all quite weary of Edinburgh, and proposed to return home. Upon the way home, they did not yet discover themselves to one another; and after they were some days in Glasgow, they kept their rooms very much, and came seldom abroad. At last one of them made a visit to another, and made a discovery of what God had done for him at Shotts: the other frankly owned the concern that he was brought under at the same time. Both of them went to the third, who was in the same case, and they all three agreed directly to begin a fellowship meeting. They continued to have a practice suitable to their profession, (so far as my informer heard,) as long as they lived. And some of them lived to an advanced age, and were eminent and useful men in the place.

As the result of this remarkable work of God, the Rev. Mr. Fleming, minister of Cambuslang, twelve miles from Shotts, says, "I can speak on sure ground, that near five hundred had at that time a discernible change wrought in them, of whom most proved lively Christians afterwards. It was the sowing of a seed through Clyddisdale, so that many of the most eminent Christians in that country could date either their conversion, or some remarkable confirmation of their case from that day.

The Minister, whose labors on this occasion were so much blessed, (Rev. John Livingston,) left a brief history of his life, and various notices of his cotemporaries. As the reader will feel some curiosity to learn something further respecting him as a preacher, we extract the following account which he gives of himself. "As concerning my gift of preaching, I never attained to any accuracy therein. I used ordinarily to write some few notes, and left the enlargement to the time of delivery. I found that much studying did not so much help in preaching as the getting my heart into a spiritual disposition; yea, sometimes I thought the hunger of my hearers helped me more than my own preparation."

Many a time I found that which was suggested to me in the delivery, was more refreshful to myself, and edifying to the hearers, than what I had premeditated. I was often much deserted and cast down in preaching, and sometimes tolerably assisted. I never preached a sermon that I would be earnest to see again in print but two. The one was at a communion on a Monday at the Kirk of Shotts, and the other on a Monday after a communion in Holywood. And both these times I had spent the whole night before in conference and prayer with some Christians, without any more than ordinary preparation; otherwise my gift was rather suited to simple common people, than to learned judicious auditors. Had I in a right manner believed and taken pains, it had been better for myself; but, by a lazy trusting to assistance, in the mean time, I kept myself barehanded all my days.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH except they be sent? . . . *Rom. x. 15.*

Vol. X.

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No. 4.

THE MISSIONARIES ARE SUFFERING.

At the late Anniversary of the American Home Missionary Society, one of the resolutions expressed the "apprehension that the missionaries might be obliged to defer for a season their drafts on the treasury of the Society," and also assured them of the sympathy of the Society and its friends in the embarrassment to which they would thus be subjected.

But the affliction which was then only apprehended, has now become a matter of painful experience. The Committee have been compelled to notify the missionaries of the existing embarrassments, and to request them to withhold their drafts on the treasury for the present, and pledging our efforts for their payment at the earliest practicable moment. In taking this step, the Committee had no alternative. To suffer the drafts to come in, when the means of meeting them were wanting, would be to add to the bitterness of disappointment, the dishonor and the expense of a protest. The letter conveying this decision has now, probably, reached every corner of the land, and is producing its afflicting though unavoidable results in many a worthy family of the self-denying ministry of our feeble and frontier churches. Some of them have written in reply, detailing the embarrassment and suffering to which they are subjected, by our inability to meet their orders. Could these cases be spread out before the Christians of this country, in all the particulars of domestic privation, and the curtailment of ministerial usefulness, they would draw tears from the eyes, and, we cannot but

think, would draw relief from the hands that now withhold the needful pittance.

And now, *what shall be done?* We wish the churches distinctly to understand that THE MISSIONARIES ARE SUFFERING. It is not a mere *curtailment* of the operations of the Society, which results from the want of funds; not simply the necessity of *declining to send out new missionaries*; but the actual distress of those already in the field. Christians, *your agents, your brethren*, sent out to do *your work*, commissioned on the faith of *your support*, are in want; their wives and their little ones are suffering a privation of food and raiment. Says one, in a recent letter to the Corresponding Secretary:

"I had counted on the amount due me to meet some engagements, but for these the Lord will provide. I am willing to live poor, and have to do so, whether I am willing or not. At this time I have not a potatoe nor a mouthful of meat in the house, nor means to buy them with; but the Lord will provide for us."

Another Missionary who had made a small draft on the Society, apologizes for it as follows:—

"I received your circular on the 21st June, and am sorry to say that my draft on you had already been paid away. I had no cow, and scarcely any bread for my family, and the distress under which our country groans, is so severely felt in this region, that my people were unable to assist me in any manner. I have received from them only to the amount of eight dollars in the last five months."

Through the prevailing pressure, in most

instances, the people aided by the A. H. M. S. are unable to meet their engagements to their ministers; and the latter have been led to contract debts for the necessities of life, hoping for better times, and supposing that at least their *missionary* appropriation would be forthcoming when due. The trials of feeling which they suffer in view of the apprehended dishonor to the cause of religion, should they not be able to pay these debts, are more painful than even the privation of bread. One writes—

"It was with deep sorrow that I heard of the embarrassed situation of the A. H. M. S., and your desire that I should defer my order for money. I have been compelled to run in debt for several necessary articles, and I was just on the point of making out my draft when the letter came to hand. I am in debt, and those debts will soon be called for. Dear sir, what shall I do? My situation is trying."

Another, who had disposed of his drafts to a person who is not a Christian, but one "who prides himself on punctuality in pecuniary matters, and narrowly watches professors in this respect," expresses strong

solicitude that the amount may be paid, lest the honor of religion should suffer.

Another whose order had been despatched two days before receiving the circular of the Executive Committee, "would not have it returned for half its value."

We might multiply extracts giving the same general view of the necessities of these men. But these are sufficient to present the question of duty to the reader. Help must be had, and that quickly. Some of the Missionaries have most nobly relinquished the whole or a portion of their claims on the Society; but this can be done in but few instances; and in *no* instance can it be done except with the prospect of great privation. And while they are thus setting the example of self-denial and liberality, shall it not be followed by the churches? We entreat the disciples of a Saviour who lived in self-denial and died amid suffering and scorn, for our sakes, not to shut up their bowels of compassion from his ministers—his faithful laborers, whom he has pronounced "worthy of their hire."

CORRESPONDENCE OF THE A. H. M. S.

THE RIGHT SPIRIT.

Our readers have been apprised, in the leading article of the present number of the Home Missionary, that the Executive Committee have been obliged to issue a circular to their Missionaries, requesting them to favor the Society, as far as practicable, by withholding their drafts on the treasury, until collections can be made. This request, embarrassing as its influence is on many of our missionaries, has been received and replied to by them, with a generous sympathy for each other and the Society, which deeply affects our hearts, and increases our esteem for that worthy band whom the A. H. M. S. has the honor to enrol on its list of laborers. From these replies we give a few extracts, as specimens of more.

MISSIONARY GENEROSITY.

"I have but poor prospects of aiding the funds of the Committee, unless giving my-

self would do it. Therefore I report *forty dollars* given me by the people of ——. It was for labor performed before I received your commission, but I wish it placed to my account. I do not know where the next is to be had."

In order to appreciate the circumstances under which the writer is placed, and in which this pecuniary sacrifice is made, we remark, that his field of labor is in the midst of Irish and German Catholics, Universalists, Campbellites, Mormonites, &c., and but few whose sympathies are in favor of evangelical religion.

A Missionary in Michigan, after mentioning his sympathy with the Society, under the pressure of the times, and alluding to his own necessities, adds—

"But the Lord will provide for us. Under the circumstances, I am disposed to do something for the Lord's cause. Please take \$15 of the \$25 due to me, for the

A. H. M. S., and hand \$5 to the American Board, and \$5 to the Bible Society."

SHALL THE MISSIONARIES LEAVE THE FEEBLE CHURCHES FOR WANT OF AID.

From a Missionary in Kentucky.

The communication requesting me to withhold my drafts on the treasury, reached me about the middle of June, and since then I have been in some suspense with regard to the path of duty, as no source of adequate support, or any where near it, appears to open. The people, without exception, as far as I know, desire my continuance, and could I receive the sum now due from the Missionary Society, I believe they would sustain me wholly during the remaining quarter of the time of my commission, and by that time I should hope the way would be made clear in regard to the future. Yet I urge no superior claim, and am willing to bear my share among the officers, friends, and missionaries of the Society, of its embarrassments. I have recently been out into the country three miles, and preached in a school-house, once in two weeks, for a few times, when from fifty to one hundred persons have been convened; and as some of them are wealthy farmers, I believe they might be induced to come (some of them) and worship with us a part of the time, and assist us in the various objects and interests before us, could I continue here long enough to gain their acquaintance and confidence.

From a Missionary Report.

You speak of the embarrassments of the Society, resulting from the pressure of the times. Be assured I sympathize with you, and regret it more for Zion's sake than on account of any disappointment which it may occasion to myself. I am poor, and what is worse, in debt; but shall be as patient as I can. God will not forsake those that trust in him.

"MUST I LEAVE THIRTEEN TOWNSHIPS IN DARKNESS."

The third quarter of my missionary labor in this destitute region has now expired. And I can only say the work is but just begun. As in a foreign missionary field, so here, it is the work of years. Nevertheless some additions have been made to the church since my last report, and more attend public worship. There is no doubt but this moral wilderness can be cultivated if missionaries can have courage to hold on. This is the point, the *sine qua non*—moral

courage. For the circumstances are even more disheartening than those in which the foreign missionary is called to labor. Yet, by the help of God, I had resolved that it was my duty to continue here, until I could see this wilderness bud and blossom as the rose, and these solitary places become vocal with the praises of our God. I say I had resolved thus, till I received your letter dated May 30.

Now what shall I do? Must I leave thirteen townships in darkness, to labor in a wealthy church, for the sake of a comfortable support. Is it demanded by Him who requires me to pray, "give me day by day my daily bread?" If so then darkness must continue to hover over this county, and gross darkness cover the people. Then eleven townships, which were passed by in the general distribution, will not soon have the Bible. Then, as heretofore, no effort will be made to send here one of those winged messengers, which have so blessed other portions of our country. Then, as formerly, the monster, intemperance, will have nothing to impede his progress. Then, the house of God will cease which we are beginning to erect with the funds which I have recently obtained from abroad, and the funds must be returned to their donors. Then, must all the Sabbath schools recently established soon breathe their last, and the infant church, which has just struggled into existence, will pine away and die.

Will the churches at the East suffer this? The pressure of the times does not materially affect the cultivators of the soil. Where the merchant fails, let the farmer expand his benevolent heart, and the work of enlightening the dark places of our country may go on.

REPORTS OF MISSIONARIES.

MISSOURI.

From Rev. G. C. Wood, Monroe co., Mo.

Yesterday I returned from Newark, Lewis county, where I had been to organize a church, and hold a sacramental meeting. During the time I was there the weather was unpleasant, as it rained every day; yet we had a good meeting. A church was formed of 12 members, which will soon be increased to more than 20, some 10 or 12 members of the Presbyterian church in that neighborhood not having obtained their letters of dismission from the other churches to which they belonged. On the Sabbath there appeared to be a good deal of feeling manifested. I was sorry that my other engagements made it necessary for me to leave them so soon.

Newark is at present a small village. The land was entered a little more than a

year since, and it is only nine months since the first house was completed; yet, it is surrounded by an excellent district of land, and promises to be a place of some importance. They are very anxious to get a minister.

We have another church in the same county, about 25 miles from Newark. These two churches would furnish an interesting field of labor for some devoted servant of Christ,—who, while he prays that the “wilderness may bud and blossom as the rose,” manifests the sincerity of his prayers, by corresponding efforts for the accomplishment of this result.

During the last three months my labors have been principally confined to this church and congregation; and yet they have been scattered, as the members of my church live in different parts of the county. I have three places where I preach regularly on the Sabbath; and then have meetings as often during the week as circumstances will admit. I have three Bible classes in different parts of the congregation, and hear one every Sabbath evening and one on Wednesday evening. From these classes I am, by the blessing of God, expecting much, since they embrace many of the youth in towns and neighborhoods where they are established, and are well attended, and a deep interest is felt in getting the lessons.

On the Saturday preceding the 2d Sabbath in May, we commenced a three day's meeting in a neighborhood five miles from Paris, where nearly half of my church live, and where we have a small meeting-house nearly completed. Brother Cochran of Palmyra was with me. On the Sabbath the Lord's supper was administered; it was a sweet and solemn season, as it was evident that the Great Head of the church had met with his people around the sacramental board.

On Monday our congregation was not as large as before, but yet the feeling was much more general. At this meeting we received into our church six on profession, and one by certificate. Our meetings have since been interesting, and one and another has, from time to time, been added to the number of inquirers, and a number are indulging hopes of having passed from death unto life.

THE FAR WEST.

From Rev. N. B. Dodge, Little Osage, Bates co., Mo.

The country around this at present is very thinly settled, and most of the people have a very contracted view of the support of the gospel; of course I have not thought it prudent to call on them to give any thing to me for such an object, but I have given them an opportunity to give a

little to the Society, and some few have contributed.

Ministers are needed very much in the western part of this state. Emigration is urging its way very rapidly, and the country is filling up very fast. If I am rightly informed, there are not over five Presbyterian or Congregational ministers west of the geographical centre of the state. Will you not think of us in the far West, and send forth helpers to point the new settlements in the right course?

From a Missionary in Missouri.

I am strongly inclined to remove to the south on account of the exceeding great destitution in some parts thereof. My mind is overwhelmed when I look at the situation of our country. In all this state, south of the Missouri river, there are, I believe, but two Presbyterian ministers and one licentiate. There are very few in Arkansas, and but one in Texas. O for an outpouring of the spirit of God on the Theological Seminaries! Surely the fields are already white to harvest. But is there none that will thrust in the sickle, and gather sheaves for the Lord? I am disposed to go without missionary assistance.

INDIANA.

From Rev. J. H. Shields, Poplar Spring, Putnam co., Ind.

REVIVAL.

We had a communion in the Poplar Spring Church on the last Sabbath in May, and it was, on the whole, a good meeting. The Friday previous was a day of weeping, and, I trust, wrestling with God in prayer. On Saturday and the Sabbath, we had large, attentive, and serious assemblies, though nothing special occurred. There was not that evidence of the presence of God in the conviction and conversion of sinners that is calculated to gladden the pious heart. But it was on Monday, “the last day of the feast,” that God was pleased, in answer to prayer, to give evidence of his wonder working power in breaking up the great deeps of the hearts of sinners. Then it was that sinners were cut to the heart, and made to desire the prayers of God's people. It was truly a sweet and solemn time. We felt that we were on holy ground; that God was there. Six have been added to the church who professed to have found Christ, in the pardon of their sins; others it is hoped have found the Saviour, who are not yet connected with the church.

The cause of temperance is on the advance; there is on that subject a redeeming spirit in our land.

ILLINOIS.

From Rev. Julius A. Reed, Carthage and Warsaw, Ill.

The Sunday schools are prosperous, both together affording instruction to one hundred scholars. The superintendents are efficient and interested, and I trust the schools will be blessed from heaven. A Bible class has been commenced in each church.

The cause of temperance is decidedly advancing. Thirty, probably, have joined the society, since we adopted the pledge of total abstinence.

Our congregations are gradually increasing in numbers, and improving in regularity. The house in Warsaw, which is 22 by 36 feet, is not, however, yet filled. Numbers of the impenitent of late attend our prayer meetings.

The church at Carthage is poor in this world's goods, and, I fear, will be unable to build a house this season; which, however, is very much needed. It requires much self-denial to sit for hours on the miserable seats in our court-house, most of which are actually only wide rails on legs; and this and other like circumstances, have kept many from worship. Neither church will be able to contribute much towards the benevolent movements of the day in consequence of poverty and the difficulties of the times.

From Rev. M. M. Post, Logansport, Ind.

AN AWAKENING.

The last quarter of my missionary year, passed away in the ordinary employments and results of the ministry. At its close there was nothing of special importance to be communicated. Now, in making, what is not improbably my final report as a Home Missionary, it is gratifying to be able to furnish some fresh proof that your aid to this congregation has not been bestowed in vain. There has been, for the last year, a visible improvement in the size and regular attendance of the congregation. God was pleased in the winter, in some good degree, to revive us. He stirred up his people to pray with unusual earnestness and faith, while he disquieted the slumbering conscience of the sinner, and wrought in some, we hope, effectually unto salvation. It was in the customary services of a Sabbath that the special presence of the Holy Spirit was manifest. During the following week, the attention of twenty or more, who had been regarded as indifferent, was so fixed on the interests of the soul that they were willing publicly to express their anxiety. For some of these we have much heaviness of heart; fifteen were hopefully added to the Lord; nine, a few weeks from the date of

their hopes, with twenty others admitted at the same time by letter, became members of this church. Others, we hope, will yet witness with them a good confession, and two are expected to join another branch of the visible church. It is humiliating to add that the peculiar interest which called for frequent meetings, and filled them with attentive and solemn hearers, has subsided; but, to the honor of divine grace it should be stated, that no effects but salutary have been apparent, and precious fruit remains to the joy, we doubt not, of many hearts for ever.

Interesting Review of seven years Missionary labor.

As this congregation now esteem it a duty and privilege to provide, from their own resources, a competent support for their pastor, they wish to acknowledge their obligation for the timely and generous aid which they have received from the A. H. M. S., and I cannot forbear adverting to some facts in their history, which are evidence of this obligation, and which ought to be kept in remembrance as an excitement in us of gratitude to God, and an encouragement in others to whom this view of his Providence may be fraught with some instruction.

Early Trials.

Seven years ago, a young man, through the patronage of your Society, came to this place, then about two years from the unbroken dominion of the forest. He could not build on another's foundation. Two persons only, and these females, resided in the county, and within a circle of twenty miles around Logansport, who had been members of a Presbyterian church. No denomination of Christians had any organization within these bounds. Beside the difficulties common to frontier towns, there were some which were peculiar. The men of leading influence were enterprising and attentive to provide the means of education, but, with remarkable unanimity, indifferent to religious institutions; and many of them imbued with infidel sentiments, the legitimate growth of worldliness, voluntarily exiled from the light of the Bible, the sanctuary and society of intelligent Christians. The United States' Agency for the Indian tribes in this state was here established; and the mutually corrupting influence which usually attends the traffic and intercourse between the two races, was deplorably effective. These difficulties were enhanced by the inexperience of your Missionary, and his want of a personal acquaintance with the peculiarities of a new country. Taking lodgings at an inn kept by a Universalist, the only place where for a year he could find a home, not unfrequently himself making the fire, and ringing the school-house bell to

collect an audience, and withal, not a stranger to the misgivings of a young minister without christian counsel, or hearts that sympathize with the truth, and uphold and cheer with the countenance of prayer, while he addresses, what nevertheless is *his* congregation,—he may with truth say that he was with this people “in weakness, and in fear, and in much trembling.” The first year proved very sickly, such as has not since been experienced, and he suffered with many others, first, a course of the bilious remittent, and then a long acclimating process of ague.

Adventures.

In attempting to penetrate ten miles into the wilderness, on a cold day in January, to acquaint a family with the proposed meeting to organize a church, he mistook a snow path which gradually diverged from his intended course, till at night he found himself on an Indian trail, and at the encampment of a hunting party. In seeking to return, he lost his way, and was compelled at length to stop and spend what remained of the night over the embers which the Indians had abandoned, and then with much toil and bewilderment he reached the place whence he set out, after an absence of about 24 hours. He might continue this detail of personal “incidents by flood” as well as forest, and tell of hairbreadth escapes, when, not well acquainted with the country, he attempted to ford streams which the rains had rendered impassable; and then, fill a chapter with adventures of a somewhat later date, in which his wife was an interested spectator, and bore a conspicuous part; and the first scene of which would be laid in travelling from Lake Erie, by the way of the Maumee, in French horse carts, ox wagons, or pirogues, propelled by Canadian muscles, and anon, floating themselves and baggage alone, down the then wild and solitary banks of the Wabash—the husband sometimes lifting the little craft with its precious freight, late at night, over rapids and fish dams, till they reached, at length, this their destined point. The difficulties which have been encountered on this route by some of the Society’s pioneers, will soon have only a legendary existence. In a few years, they will come with an air of romance to the ear of the easy traveller, who, with every circumstance of comfort, shall pass through the fertile and populous country lining the canal now opening through the valley of the Wabash, to connect the waters of the Lakes with the Mississippi. But the writer forbears,—not thinking that any strange thing has happened unto him, nor any thing even that merits a place on the same page with what has occurred in the experience of others, and only narrating these incidents

that he might afford a glimpse of what, with a little variation, is common to missionary life in the new settlements.

Results.

It is six years now, since a little band of Christ’s disciples were here constituted a Presbyterian church. During the summer of 1831, the influence of the Holy Spirit was especially manifest in the congregation, and resulted in the addition of eleven from the world. The growth of the church has been steady and uninterrupted, though it is greatly to be lamented that it has been no larger. In an early day the discouragements were very great, and the prospects generally pronounced gloomy. In all 38 only have been admitted on examination. The whole number received is 155; 26 have been dismissed to aid in forming two neighboring churches; and there are now in communion 117. Forty-six infants, and eight adults have been baptized. In 1831, the county was explored by your missionary, and the destitute supplied with the Bible. Several thousand pages of tracts have been distributed. Two Bible classes have been formed, one of which is now in the bounds of another congregation, the other still meets weekly. Six Sabbath schools have been organized—three have had respectable libraries, and have been sustained, with little interruption, for several years. The school in town numbers from 100 to 125 scholars. No other denomination has attempted one within the county. A temperance society was early established, which has now 250 members, and meets every two months to hear a written address. The monthly concert is observed, and a collection for foreign missions taken up. A weekly female prayer meeting has been sustained for some years, and more recently a sewing society for benevolent purposes. This church has been poor, and is now very far from being wealthy, compared even with others in a new country, and they have hitherto derived little benefit from the worldly thrift of citizens in the vicinity. Aside from eight or nine hundred dollars expended on a house of worship, they have contributed to different benevolent societies an aggregate of \$300, and in addition, they lately gave your agent for this state \$78, as the first fruits of their gratitude for that prompt and liberal aid, without which the blessings of a settled ministry over them might have been long retarded. I was installed pastor of the congregation in town last week. Since my residence here, the population of Logansport has increased from less than 300 to about 2000, and the prospect of the continuance of its temporal prosperity is undiminished. The church formed six miles distant, by members from this, has invited a young brother from

Ohio, who is daily expected to take charge of them.

Valedictory remarks.

I close this review with mingled emotions;—with gratitude to God for what He has wrought, with humility that I have attempted so little, and with lively sensibility in view of the sundering of that relation which, from the commencement of my ministry, it has been my privilege to sustain to the American Home Missionary Society. May God give you light in this day of clouds and darkness, and grace to do and to bear as will best speed the truly Christian and patriotic cause which you serve.

KENTUCKY.

From Rev. David S. Tod, Hinkstown, Ky.

This congregation is situated in a neighborhood where we have a great many difficulties to contend with. Previously to constituting the church, the ground had been occupied by Campbellite teachers; consequently we have had to meet obstacles of no ordinary nature, to take a stand not only against the vices which are generally prevalent in such neighborhoods, but also to meet opposition, prejudice and misapprehension, in all their various forms.

We have had during the winter an interesting singing society, which has had a very happy effect on the young people, not only in improving their voices, and rendering solemn their minds, but I hope also in bettering their hearts. Some of them can now sing with the spirit as well as with the understanding. Since its commencement they have been much more attentive to the regular means of grace.

We have a Bible class of from twenty to twenty-five pupils, and the prospect for its enlargement is flattering. We have a temperance society of between ninety and one hundred members. This has met with considerable opposition; but from the manner in which it is operating on society, the salutary effect it is producing in the neighborhood, and the rapidity with which its numbers have been increased, we may look on it as one of the channels through which blessings will flow to our church and neighborhood.

The prospects at present are far more encouraging than at the commencement of the year. The congregations have become unusually large; sometimes not more than half can be seated in the house. There is an interest, an anxiety manifested, from which I hope that God, in mercy, is drawing near. The ease with which I have lately been enabled to preach, the eagerness to hear, the attention and seriousness under preaching, have caused some of the brethren to begin

to expect a revival, and we occasionally hear of one struggling with the burden of sin, or passing from death unto life. We entertain the hope that the cloud, though "like a man's hand," may be seen, and that abundance of rain is near.

MICHIGAN.

From a Missionary Report.

When the judgments of heaven are abroad in the earth, the people should learn righteousness. The backwardness of the season, the scarcity of provisions, the state of the money market, and the stagnation of business, all combined, seem to throw a cloud of gloom over the public mind, and it appears impossible to fix the attention on the concerns of the soul. We regret this state of feeling, yet it is what perhaps might be expected.

Provisions here cannot be procured without cash, and not a few in my church and congregation, have been compelled to live not only for days, but weeks, without butter, cheese, or any kind of meat, because they had not, and could not get cash to purchase these articles; yet these men, some of them at least, are of the first respectability, and will probably soon be in easy circumstances. This universal pressure, *presses hard* upon your missionary; for, those who had subscribed toward his support, are unable to pay their subscriptions. I have been able to secure bread and meat for my family with my draft on your Society; otherwise we must have suffered greatly.

From Rev. C. G. Clarke, Webster, Mich.

In making my first report under your new commission, I deem it proper briefly to advert to the state of religious feeling among us the last year. It was a year of peculiar interest. Nine individuals united with our church by profession of faith; and two or three others obtained hope of an interest in the precious Redeemer. During the entire year, some of the church were unusually anxious for the prosperity of Zion: but no general revival was enjoyed.

At the opening of the present year, my own mind was peculiarly impressed with the importance of more vigorous effort to wake up a livelier feeling in the church—to save sinners. Accordingly, on the 21st March we commenced a protracted meeting. In the beginning, we had the aid of brother Kanouse of Lodi, only. He then left us, and brother Wead of Ypsilanti, came to our assistance.

The Lord has given us a blessed meeting. Though the people have *literally* waded through the mud, yet the meeting was

full. Many have been awakened, more than sixty publicly expressed anxiety on the subject of salvation, and more than forty have in like manner declared their intention to live for God in future. A few of these were hoping before the meeting commenced. How many of this number are really on the Lord's side, time must disclose.

But the Lord has wrought wondrously, and to his name be all the glory. In my next report, I hope to give you more definite information, and still more cheering results.

Our Sabbath school has continued through the winter—but in consequence of the prevalence of whooping cough, has been smaller than usual. The cause of total abstinence from all intoxicating drink is moving forward, but rather slowly.

About the first of February, I spent a few days in Unadilla, 16 miles west of this place, endeavoring to excite an interest on the subject of salvation. I organized a small church, and left some souls inquiring the way to Zion. I have since heard that

a number of conversions have taken place. They need a minister.

[A subsequent report contains the following additional statements.]

Twenty-eight have already united with this church by profession. Two more have been accepted by the session, who have been hindered from taking the vows of God upon them by their relatives. Perhaps ten or twelve more are hoping in Christ, who have not presented themselves for admission into any church. Nine family altars have been set up—and a large accession made to the Sabbath school. A number of the sisters in the church have had their husbands given them anew by the grace of God. The influence of the meeting has been most happy upon the church; and the savor of it is still sweet. Some are still inquiring. I have labored with this little band ever since they were organized into a church—indeed I organized the church—but I have never known so desirable a state of feeling among them.

AUXILIARY SOCIETIES.

MAINE MISSIONARY SOCIETY.

THE Maine Missionary Society held its thirteenth anniversary at North Yarmouth, on the 28th June. The following abstract is taken from the Report.

Amount of Labor and Results.

There have been in the employment of the Society, during the year past, 90 missionaries, some for a longer and others for a shorter period; the sum of whose labors is 25 years. They have supplied, for a portion of the time, about 150 places. 15 of the missionaries have taken the pastoral charge of churches, during the time of their labors; and all these, except two, are in feeble establishments, which are under the patronage of this Society. Five of the missionaries are now under a call, and two of them are in churches where the gospel is supported without the aid of charity. The doings of God have not been so manifest in the churches; the success, under the labors that have been furnished, not so marked, as in some years that are past; and yet, in several places, there are very cheering results. About 250 hopeful converts are reported, a little more than half of whom have been admitted to the churches. Sabbath school and Bible class instruction have been attended to with unabating interest;

and efforts made in the temperance cause, with various success, in all places where there are missionary labors. Looking at the order of the churches, their union and harmony, and in some instances, their increase in numbers and strength, we have reason to acknowledge with gratitude the smiles of heaven, the tokens of divine favor, upon labors among the feeble and destitute; and to record with encouragement and hope: "Hitherto hath the Lord helped us!"

State of the Treasury.

This is the darkest feature of the picture. But it is hoped that the charities of this meeting will throw some cheering rays of light upon the subject. At the auditing of the accounts at the last anniversary, there was the sum of \$733 77½ in the treasury. The income of the present year, including that balance, and \$2000 hired in January last, amounts to \$11,172 40. The expenditures of the year, including the payment of the \$2000 hired, and \$200 to be vested in a permanent fund, is \$11,038 89; leaving a balance in the treasury, at the disposal of the Society, of \$133 51. And there are now due to missionaries, for labors up to this time, about \$4000. If what is sent in at this meeting, and what is contributed on this occasion, should

meet this deficit, it would be a marked and peculiar effort in favor of this institution, and a call for gratitude to charitable donors, and still more for devout thanksgivings to God, who has given them the means and the disposition to carry forward his designs of mercy.

Future Operations and Prospect.

As to the extent of their future operations the trustees must be governed by the means furnished them by the friends of missions. They are only almoners of this Christian public, and can bestow no more than they receive. They would willingly labor in this cause, would rejoice to be able to furnish all needed help to every feeble church, and to every waste-place, throughout our extended commonwealth. And the prospect of success, in efforts of this kind, was never more promising. The fields were never more white to the harvest. And the calls for aid, never more loud and pressing. With sufficient means, under the blessing of heaven, all the feeble might be strengthened, Zion enlarged and refreshed, and the voice of gladness be heard, throughout all our hills and valleys and forests. The grateful exclamation would be reiterated; "How beautiful, upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

From a notice in the *Christian Mirror*, we perceive that arrangements have been made by which the drafts of the Missionaries in that state are to be met. The editorial department of that paper, referring to some particulars in the Report, remarks as follows, viz:—

"When our religious community read such results of Home Missionary efforts, as those communicated from Lewiston Falls, and Scarborough, they can hardly want a motive to sustain this holy enterprise. That at Scarborough, indeed, is an old church, but a few years ago it was languishing and apparently going to decay; but through the aid of the Missionary Society and God's blessing upon the labors of its minister, it has revived, and been gaining strength, and is beginning to repay the kindness which it has received. That at Lewiston Falls is literally,

"A little spot enclosed by grace
Out of this world's wide wilderness."

"It is naturally a lovely and romantic spot, and must prove the centre of a numerous population, in consequence of its natural advantages, possessing an almost incalculable amount of water-power, which is be-

ginning to be employed for manufacturing purposes. But if we go back a very few years, there was then no church of Christ there—certainly none of our denomination. And there might have been none till this day, but for the existence of the Maine Missionary Society. With the progress of the church, has sprung up a valuable literary institution, and their combined light and influence are full of the most auspicious promise. How changed the condition of that place! How different from what it would now be, had a church never been gathered, and the ministry never established there?"

THE WESTERN AGENCY FOR THE STATE OF NEW-YORK.

General Principles.

To satisfy inquiries that are often made, and for the information of churches in Western New-York, it has been deemed important to mention some of the principles or rules by which the Board is governed, in reference to churches asking aid, to the Missionaries for whom commissions are asked, and the appropriation of funds committed to them.

Missionary Churches.

The Board require satisfactory testimonials that the church asking aid is needy—that the church is really needed in the place, that the prospect is fair of ultimately gathering a congregation that will sustain the ordinances of the gospel—and that the sum asked is the smallest sum that will secure their minister. The Board aim to assist only those churches that cannot sustain the gospel without help. They wish to be enabled to say, when enumerating the churches aided, "in all these churches the gospel would not have been *statedly* preached but for the missionary aid granted them."

Missionaries.

Satisfactory testimonials are required that the minister for whom aid is asked is in good ecclesiastical standing—of fair reputation—that he is the choice of the people among whom he labors—and that he has efficiency, talents and education, that will render him useful. Quarterly reports are also required from every Missionary, containing information that determines his qualifications for a Missionary; and after a suitable trial, if little or no good results from his labors, the Board think themselves bound to decline further appropriations of aid in his support.

There is generally entire unanimity in the final result of each application. Where it is otherwise, the application is deferred until increased light or information lead to a unanimous decision. They keep aloof

from denominational or party considerations. They aid Presbyterian and Congregational churches with equal cheerfulness. Did they act otherwise, they would split into many parts a Society which is uniting the energies and piety of the Presbyterian and Congregational churches.

When, therefore, an application is not granted, it is, commonly, because the Board are of opinion that the church is not sufficiently needy—or that there is no fair prospect of building up a congregation—or that the Missionary for whom aid is asked is not of suitable character or efficiency.

Appropriations.

The Board are averse to large appropriations. Their rule is to give the smallest sum that will enable a people to secure their minister. As a general rule, if a church is unable to sustain a Missionary with \$100 aid, they are of opinion that the church had better unite with a neighboring church in the support of a minister. The exceptions to this rule are, when aid is asked for some important place where there is a prospect of soon building up an efficient congregation; or for some region of peculiar moral destitution; and although by this rule some congregations are not built up as rapidly as they would be if they enjoyed all the services of a Missionary, yet with the same expense, a greater number of congregations are aided, and it is believed the interests of Home Missions are more generally promoted.

When, therefore, churches apply for more than \$100, and their application is not granted, the above is the rule that has influenced the Board to deny them aid.

The Board adopt the principle that they ought not to aid a church or Missionary, that they would not be willing to aid by their own individual contributions. And as nearly half the sum expended on the Western Agency is contributed by the men who compose the Board, it may be said that the Board sustain, by their own contributions, nearly half the missionary churches in Western New-York. This insures a judicious management of the funds committed to them—for it cannot be supposed, that they would vote away their own donations, without care whether their donations accomplish good or hurt.

CENTRAL AGENCY FOR THE STATE OF NEW-YORK.

Remarks on the usefulness of the A. H. M. S.

The necessity of the Home Missionary enterprise was never so evident in this region as at present, and its importance was never more deeply felt. A single word, DESOLATION, would have described the con-

dition of scores of our churches, had it not been for the sustaining influence of this Society. The tide of *worldly speculation*, which has for years been rolling through our great thoroughfares,—keeping our canals, and rivers, and lakes in foaming agitation,—raging in our cities and large villages, and driving hundreds of thousands of our citizens through the forests and over the prairies of the wide West, has never before spread its influence so powerfully over the mass of our churches, as the past year. We have felt it before; but now the pillars of our Zion are trembling and falling under its crushing weight. We will notice it only under a single aspect. Almost every communication from our Missionaries and churches has recognised the prostrating effects of *emigration*. A vast amount of property, talent, personal influence, and professed piety, have been borne away from our churches by this means. The churches under our patronage have dismissed not far from 500 members, principally by emigration to the western valley within 12 months, enough to form 10 churches with an average number greater than those they have left. And what is peculiarly important to the West, and disastrous to us, the emigrants generally have been from the most enterprising class of church members. Several of our congregations, which before could not raise more than \$300 annually to support the gospel, have lost on their subscription from \$50 to more than \$100; and though the churches have received nearly as many members as they have dismissed, but few of them have increased in number or pecuniary strength; most of them have diminished, and three or four have lost their visibility. Our labor the past year has been in a peculiar degree, “to strengthen the things which remain, that are ready to die.”

Were we sure that all our beloved brethren and sisters, who have bidden us adieu, had carried with them their Christian profession, their piety and their love of souls, among the crowds who are thronging those fertile regions, and there, with the wisdom which is from above, were laboring to establish and sustain the Redeemer's cause, we would not only follow them with our prayers, as we now do, but thank God for taking them. Yes, gladly would we send beyond the mountains our annual recruit of 500, with more diligent hands, wiser heads and warmer hearts, to aid our western brethren in driving from their entrenchments the Papal beast and the Father of lies. Many, who have already gone, we doubt not, will be vastly more useful there than they could be here; and we shall be grieved to learn that any have become the disciples of Demas, “who loved this present world,” and, for the sake of “gain,” left the service of Christ.

MISCELLANEOUS.

A PROPOSITION TO THE EXSCINDED CHURCHES.

It is a matter of painful notoriety, that the majority of the late General Assembly recommended that the operations of the American Home Missionary Society cease within the Presbyterian Church; and also voted to exclude from the denomination, the ministers and churches of four Synods, and, virtually, the ministers and churches of another Presbytery. These transactions have filled many hearts with amazement and anguish. After the first burst of surprise, the question arises, what is to be done? What attitude does it become the injured bodies to assume? Peradventure, in their sense of the wrong which has been inflicted on them, some may have conceived feelings of resentment, and taken counsel of their *human nature*, as to the most effectual way of expressing it.

But we propose a more excellent way. *Let us return good for evil.* Let the excised churches requite the act of the late Assembly by raising the current year, FIFTY THOUSAND DOLLARS TO SUSTAIN THE GOSPEL IN DESTITUTE AND FEEBLE PRESBYTERIAN CONGREGATIONS, and let the A. H. M. S. do its share of the work by employing its agencies in the collection and disbursement of the amount, and in sending forth the requisite Missionaries to break to the needy the bread of life.

IT IS NEEDED.

The present pressure in the commercial world is doing a painful work among poor ministers and feeble churches. Never was Home Missionary aid more necessary, or more difficult to be obtained than it is this year. It is feared that the spirit that could thus attempt to alienate so large a portion of the church from our communion, and pro-

scribe some of the most useful of our benevolent institutions, will not be found eminently liberal in contributions for the needy.

IT CAN BE RAISED.

There are upwards of 50,000 communicants in connexion with the ejected churches. Let each contribute *two cents per week*, and the object is attained. This amounts to *twenty-five cents* a quarter, or *one dollar* in the year; making for the whole of the above mentioned churches *fifty thousand dollars*. What a noble expression of feeling would this be towards the denomination, a majority of whose delegates have inflicted the injury alluded to!

No doubt can be entertained that this measure is practicable. Let it be submitted to the churches, in connexion with the urgent claims of our new settlements for missionary aid, and we doubt not every Christian will respond by furnishing his share of the requisite amount. The deficiencies which will unavoidably occur, owing to the difficulty of calling universal attention to the enterprise, will be amply compensated by the ability of many to give their \$100, \$50, or \$10, instead of their proportion of two cents per week.

We therefore propose to the ministers and members of the injured churches, and to all others who sympathize with them, and with the Home Missionary cause, to take immediate measures to carry this simple—this necessary—this Christian measure into effect; and to do it, without waiting for the visit of an agent, and as far as practicable, make the collection at once. And let each mite thus cast into the treasury of the Lord, be accompanied with prayer, that God will visit all the churches with the influences of his Holy Spirit.

Appointments by the Executive Committee of the A. H. M. S., from June 15th to July 15th, 1837.

Re-appointments.

Rev. N. Patterson, Christiana, Del.
 Rev. J. R. Moser, Carbondale, Pa.
 Rev. J. J. Graff, West Chester, Pa.
 Rev. J. H. Smaltz, Ger. Ref. Ch., Trenton, N. J.
 Rev. W. Ramsay, Cedar-st. Ch., Philadelphia.
 Rev. J. H. Bernheim, Ev. Luth. Ch., Elizabethtown, Pa.
 Rev. Albert Judson, First Ch., Southwark, Phil.

Rev. John Thomson, Union Ch., Montgomery Co., Ind.
 Rev. D. B. Butts, Addison and Erwin Center, N. Y.
 Rev. John Moase, Moriches, L. I.
 Rev. L. H. Van Dyck, Cairo, N. Y.
 Rev. J. W. Eastman, Rocky Spring, Highland Co., O.
 Rev. Seymour Thompson, Springport and Cohocton, N. Y.
 Rev. L. P. Judson, Stafford, N. Y.

Rev. Moses Jewell, Caroline and Second Ch.,
Newark, N. Y.
Rev. David K. Gally, Perry, N. Y.
Rev. Egbert Roosa, Wells and Columbia, N. Y.
Rev. D. S. Morse, Richford, N. Y.
Rev. J. S. Emery, Carroll, N. Y.
Rev. John Gray, Catlin, N. Y.
Rev. Edmund Ingalls, Colden, N. Y.
Rev. R. Dunning, Millville, N. Y.
Rev. John T. Baldwin, Howard, N. Y.
Rev. John Crawford, Coal Creek, Fountaine Co.,
Ind.
Rev. T. P. Hunt, African Ch., Newark, N. J.

Rev. S. W. Rose, Homer, Licking Co., O.
Rev. J. C. Campbell, New-Providence Ch., Ind.

Not in Commission last year.

Rev. Peleg R. Kinne, Marathon, N. Y.
Rev. J. W. Dale, 13th Ch., Phil.
Rev. Robert Caldwell, Centreville and El Bethel
Chs., Ala.
Rev. A. S. Allen, New-Hudson, N. Y.
Rev. P. Smith, Portageville, N. Y.
Rev. J. B. Wilson, Stockton, N. Y.
Rev. — Rankin, Pisgah Ch., Ind.
Rev. Aaron Judson, West Troy, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from June 15th to July 15th, 1837.

MASSACHUSETTS—

Amherst, John Borland, \$25 00

CONNECTICUT—

Durham, Rev. D. Smith, D. D., 3 00
Fairfield Co., H. M. S., by G. St. John,
Tr., viz.: Norwalk First Cong'l Ch., 125 91
Hartford, Rev. Jonathan Braca, Jun.,
L. M., 30 00
Litchfield Co., D. M. S., viz.: New-Milford
Congl. Soc., by D. Marsh, 82 90
New-Haven, Centre Sab. Sch. Miss. Assoc.,
by Miss Daggett, Tr., of which \$30 is
oo const. Dr. — Kane a L. M., 60 00
Stuthport, O. H. Perry, 5 00
Stonington, Fem. Aux., \$16; Juvenile Soc.,
5, by Miss Sheffield, 21 00

NEW-YORK—

Brooklyn, Second Presb. Ch., by H. Young,
94; Friend, 0 60, 94 60
Kelloggsville, C. Kellogg, 4 00
New-York City, viz.:
Bleecker-st. Ch., J. Aspinwall, 20; G. S.
R., 25; S. M. Chester, 5; J. P. Tappan,
8; C. Starr, 5; A. Smith, 5; D. Re-
noud, 1, 69 00
Bowery Ch., E. I. Darrow, 5; W. A. & J.
Bull, 5, 10 00
Duane-st. Ch., David Lee, 25; Edward
Field, 20, 45 00
First Free Ch., Coll. in part, 40 80
Laight-st. Ch., A. Wetmore, 25 00
Mercer-st. Ch., G. R. Ives, 30; C. Butler,
Eq., to const. Medad Butler, of Stuyve-
sant, a L. M., 50; A. Bigelow, Jun., 15;
T. S. Nelson, 100, 195 00
Legacy of the late Isaac Brewster, in part,
by A. Fisher, Ex., 200 00
Dying bequest of Mrs. Caroline Averill, by
the hand of her husband, Augustine
Averill, 50 00
Mrs. J. M'Comb, 20; Miss Mary M'Comb,
10; Miss Matilda M'Comb, 10, by John
M'Comb, Esq., 40 00
Oyster Ponds, L. I., Presb. Ch., to const.
Rev. Smith P. Gammage a L. M., 31 43
Rondout, Mon. Con. Coll., by T. Young, 15 00
Yorktown, Congl. Ch. Fem. Benev. Soc.,
15 25; Sub., 45 09, 60 34

NEW-JERSEY—

Westfield, Presb. Ch., in part of coll., by
Rev. J. M. Huntting, 9 00

PENNSYLVANIA—

Carbondale, Maternal Assoc., by Rev. J.
R. Moser, 10; S. Hodgdon, Esq., 5, 15 00
Leacock, James Johnson, 20 00
Marple, Pa., Presb. Ch., James Hunter, Esq., 5 00
Philadelphia, viz.:
First Presb. Ch., Coll. in part, 305 00
Fifth Presb. Ch., in part, 229 78
Southwark, First Presb. Ch., 75 00
Pottsville, Presb. Ch., by Rev. J. M'Cool, 40 00

Reading, Pa. Juv. Miss. Soc., by H.
Darling, Tr., \$45 00
West Chester, Presb. Ch., 104 88
DELAWARE—
Pencader, Presb. Ch., Coll., 27 50
MARYLAND—
Elkton, Presb. Ch., Frisby Henderson,
Esq., 20 00
ALABAMA—
Huntsville, J. R. Maltbie, Esq., by J.
Nitchie, 50 00
ILLINOIS—
Payson, by Rev. D. Nelson, 40 00
Friend to Missions, 10 00
W. C. R., 10 00
Widow's mite, 5 00
HOME MISSIONARY, 20 05

\$2224 19

KNOWLES TAYLOR, Treasurer.

*Receipts of the Western Agency at Geneva, N. Y.,
from May 1st to July 11th, 1837.*

Auburn, a Member of the First Ch., 50;
others, 110, 160 00
Aurora, 7 00
Buffalo, H. R. Seymour, in part, to sustain
a Missionary, 50 00
Cayuga Bridge, Loring Willard, 10 00
Colden, 3 25
Elba, Ladies' Society, by Mrs. A. A. Pettibone, 10 00
East Bloomfield, Ladies, in part, 28 08
Geneva, First Ch., 50 12
Hopewell, Ladies' Miss. Soc., 7 50; Gent.
Miss. Soc., 12 25, 19 75
Livonia, Evan. Soc, 70; others, 5, 75 00
Lockport, Ladies, 45 00
Ludlowville, 63 50
Millport, 5 00
New-Hudson, 5 00
Orangeville, by C. J. Hill, 5 50
Peruville, 5 00
Pike, Fem. Miss. Soc., by W. J. Wilcox, 10 00
Portland, by L. Clark, 20 00
Rochester, First Ch., E. Ely, to sustain a
Missionary, 100 00
Brick Ch., A. Hubbard, in full, to suc-
tain a Missionary, 75; H. Lyon, in
part, to sustain, a Missionary, 50;
others, 28 50, 153 50
Rose, 5 00
Sodus, Ladies, 6; others, 15 50, 21 50
Vienna, 31 25
West Bloomfield, Cong., in part, 8 58

\$892 03

THE
AMERICAN PASTOR'S JOURNAL,
OR,

SKETCHES OF EARLY CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

THE BAPTISM OF A UNIVERSALIST ON A
DYING BED.

[Furnished by a Missionary.]

Two or three weeks ago, just as I had closed the second services of the Sabbath, I was sent for to go and baptize 'Squire L——, a man of uncommon native talents, of extensive influence as a citizen, and long signalized as a champion of Universalism. I had seen him once before within the year. He was at the distance of seven miles from me. He had now been sick eight or nine weeks, with a disease of the heart. His mind was clear, and his lungs strong, so that he could converse as well as if he had been in health. He had been visited often during his sickness by two or three Christian neighbors, who had prayed for and with him, and who conversed with him, not about theories and speculative dogmas: but taking the Bible alone for their authority, they held up to view the Christian character, and the necessity of preparation to meet God. This led him to consideration. He began to see that he had come far short of the demands of God's law, "which, if a man do, he shall live in them," and that he had aggravated his guilt by rejecting Christ. The distress of his awakened conscience for a time surpassed the heavy anguish of his bodily disease. But soon a change occurred, and "all things" to him "became new." There was one command yet to be obeyed. He had not been baptized.

I went immediately, according to his request, and said to him, in the words of Philip to the Eunuch, "if thou believest with all thy heart, thou mayest" be baptized. The house was thronged with persons of every age and of every creed. And all gave a

fixed and solemn attention, while, for the space of an hour, I conversed with their fellow mortal, now near his end, and of whose recovery no hopes were entertained.

I found satisfactory evidence that he had passed from death unto life. He appeared to be looking now only to Christ, and to depend only on the atonement, as available to save sinners through "repentance toward God, and faith toward our Lord Jesus Christ." He dated the change in his views and feelings, about ten days previous to the time of the interview in question. He no longer doubted the reality of a day of judgment, the second death, and the necessity of a previous preparation for death and eternity, but expressed his views fully and scripturally on these points.

He spoke in affecting and decided terms of his former belief. "I wish," said he, "that I had never said one word about that doctrine, it does evil, and only evil. I have been bringing up a family of children, and, it is true, they are obedient for the most part; but if this doctrine were true, it would do them no good; but if it be false, it will bring them into difficulty. Besides," he continued, "a man is responsible for his opinions; if it be nothing more than this, his neighbors will say, 'why, Mr. L. is a Universalist, and if that will do for him, I will venture to take it,' and then, you know, they will live only to 'fulfil their own lusts.' I would give any thing if I could repair the injury I have done in this way." I asked him, what, with his dying words, he would wish to charge his young friends, his children, to do or to seek first? Turning to them, he said, "O, I want you should get religion, and be sure you get that which

is good. Repent and come to Christ. There is no other way, no other name. Don't delay as I have done ; I have expected to be an old man, 80 or 90 years old ; but here I am, 56 years old, and in a few days more I shall be through the scenes of probation, and of time. O prepare, prepare ! It is reasonable. Amidst the cares and the bustle of society, and of business, it is easy to rest quiet with almost any thing, or nothing ; we turn our thoughts to something else ; but the hour of death is a trying hour ; nothing but the gospel and the grace of Christ will sustain you there." I asked him if he considered that there was great danger of self-deception in his case. "Yes," said he, "I know it ; a sick bed is a poor place to repent. My sickness has been one means of leading me to consideration ; but I think it is not the fear of death which influences me ; I think I should retain the same views and principles, now expressed, if I were to get well. O, it is the love of Christ which constrains me, and I wish to do his will, trusting in him alone, to save me." And I could not refuse him baptism ; for, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

GLEANINGS FROM THE SEVENTEENTH CENTURY.

NO. IV.

Labors of the Non-Comformists during the Plague in London, in 1665.

One great benefit the plague brought to the city, was, that it occasioned the silenced ministers more openly and laboriously to preach the gospel, to the exceeding comfort and profit of the people ; insomuch, that to this day the freedom of preaching which this occasioned, cannot, by the daily guards of soldiers, nor by the imprisonments of multitudes be restrained. The ministers that were silenced for non-conformity, had ever since 1662 done their work very privately, and to a few, not so much through their timorousness, as their lothness to offend the king ; and in hope still that their forbearance might procure them some liberty ; and through some timorousness of the people that should hear them.

And when the plague grew hot, most of the conformable ministers fled, and left their flocks, in the time of their extremity : whereupon divers non-conformists pitying the dying and distressed people, that had none to call the impenitent to repentance, nor to help men to prepare for another world ; nor to comfort them in their terrors, when about ten thousand died in a week, resolved that no obedience to the laws of any mortal men whosoever, could justify them for neglecting of men's souls and bodies in such extremities ; no more than they can justify parents for famishing children to death : and that when Christ shall say, "Inasmuch as ye did it not to one of these, ye did it not to me," it will be a poor excuse to say, "Lord, I was forbidden by the law." Therefore they resolved to stay with the people, and to go into the forsaken pulpits, though prohibited, and to preach to the poor people, before they died ; and also to visit the sick, and get what relief they could for the poor, especially those that were shut up. Those that set upon this work, were Mr. Thomas Vincent, minister in Milk-street, with some strangers that came thither, after they were silenced.

Mr. Vincent remarked, speaking of that time, "It was generally observed amongst us, that God's people who died by the plague among the rest, died with such peace and comfort, as Christians do not ordinarily arrive unto, except when they are called forth to suffer martyrdom for the testimony of Jesus Christ."

Now some ministers, (formerly put out of their places, who did abide in the city, when most of ministers in places were fled and gone from the people, as well as from the disease, into the countries,) seeing the people crowd so fast into the grave and eternity, who seemed to cry as they went, for spiritual physicians ; and perceiving the churches to be open, and pulpits to be open, and finding pamphlets flung about the streets, of "*pulpits to be let,*" they judged that the law of God and nature did not dispense with, but, command their preaching in public places, though the law of man (as it is to be supposed in ordinary cases)

did forbid them to do it. Surely if there had been a law, that none should practice physic in the city, but such as were licensed by the college of physicians, and most of those when there was the greatest need of them, should in the time of the plague have retired into the country, and other physicians who had as good skill in physic, and no license, should have staid among the sick, none would have judged it to have been a breach of law, in such an extraordinary case, to endeavour, by their practice, though without a license, to save the lives of those, who, by good care and physic, were capable of a cure; and they could hardly have freed themselves from the guilt of murder of many bodies, if for a nicety of law in such a case of necessity, they should have neglected to administer physic; the case was the same with the unlicensed ministers who staid, when so many of the licensed ones were gone, and as the need of souls was greater than the need of bodies, the sickness of the one being more universal and dangerous than the sickness of the other; and the saving or losing of the soul being so far beyond the preservation or death of the body; so the obligation upon ministers was stronger, and the motive to preach, greater; and for them to have incurred the guilt of soul-murder, by their neglect to administer soul-physic, would have been more heinous and unanswerable. That they were called by the Lord into public, I suppose that few of any seriousness will deny, when the Lord did so eminently own them, in giving many seals of their ministry unto them.

Now they are preaching, and every sermon was unto them, as if they were preaching their last. Old time seemed now to stand at the head of the pulpit, with its great scythe; saying with a hoarse voice, "Work while it is called to day, at night I will mow thee down." Grim death seems to stand at the side of the pulpit with its sharp arrows, saying, "Do thou shoot God's arrows, and I will shoot mine."

Now there is such a vast concourse of people in the churches where these ministers are to be found, that they

cannot many times come near the pulpit-doors for the press, but are forced to climb over the pews to them: and such a face is now seen in the assemblies, as seldom was seen before in London; such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropt from the mouths of the ministers.

If you ever saw a drowning man catch at a rope, you may guess how eagerly many people did catch at the word, when they were ready to be overwhelmed by this overflowing scourge, which was passing through the city; when death was knocking at so many doors, and God was crying aloud by his judgments; and ministers were now sent to knock, cry aloud, and lift up their voice like a trumpet: then, then the people began to open the ear and the heart, which were fast shut and barred before; how did they then hearken, as for their lives, as if every sermon were their last, as if death stood at the door of the church, and would seize upon them so soon as they came forth, as if the arrows which flew so thick in the city would strike them, before they could get to their houses. I hope not a few were born again, and brought forth; a strange moving there was upon the hearts of multitudes in the city; and I am persuaded that many were brought over effectually unto a closure with Jesus Christ; whereof some died by the plague with willingness and peace; others remained stedfast in God's ways unto this day, but convictions, (I believe,) many hundreds had, if not thousands, and with the dog returned to their vomit, and with the sow, have wallowed again in the mire of their sins.

The ministers of God's word were sought for in every corner; they could not rest, they might not sleep; "Ye must come to my lord, he must come to my lady; come if ye love God, and if ye love their salvation, tarry not; for God's sake, minister, (say the sick folks,) tell us what we shall do to avoid God's wrath; take these bags, pay so much to such a man; for I deceived him: give him so much, for I got it of him by usury; I made a crafty

bargain with such a one, restore him so much, and desire him to forgive me. Divide this bag among the poor, carry this to the hospital, pray for me for God's sake, good Lord forgive me," &c. This was the dissimulation of the people for three or four days, whilst the execution was, but after, when the rage was somewhat 'swaged then returned they to their vomit, worse than ever they were. Then, that they had before caused to be restored, and given in alms, they seek to recover."

Follows a sample of the earnest Exhortations given at that time, from a Sermon by the said Mr. Vincent, at the funeral of the Reverend Mr. Abr. Janeway, September 18, 1665.—The text is Isa. Ivii, 1, 2.

"Use 2. If the righteous are liable to death, surely then the wicked are much more liable; your danger is great at all times, but much more in such a year of visitation as this, and in such a place as London, where the evil arrows of pestilence do fly so thick about your ears. Sinners, have you not read the black bill of six thousand nine hundred and eighty-eight, who died by the plague the first week of this month, and six thousand five hundred and forty-four who died by the plague the second week? And do the bells sound a retreat of this enemy death which hath got amongst us? Do the multitude of coffins which you see carried every hour to the grave, speak a decrease of the plague? Many thousands are fallen, and more thousands are like to fall; and who of you all, that are in your sins, can reasonably hope to escape? Some of the righteous themselves do fall, and if God spareth not his own people, how can you think of preservation? If you have not entered into a covenant with God, can you now make covenant with death? What security can you have now? What peace can you find, when you have not made your peace with God, and you are in such danger of every hour of being sent for to his judgment-seat, by this grim messenger, whom none can resist?

Sinners, your condition is very sad, your straits are very great; God hath

hedged you in, and you cannot get away; he hath you at his mercy, his bow is now bent, his arrow is upon the string; he may smite you while you sit in those pews, or stand in those aisles, or so soon as your feet shall carry you forth of these church-doors; hark! do you not hear the knells which are ringing in every place for your dying friends, and fellow sinners? the next knell may be for you: look! do you not see the mouth of the pit open, and before it be shut again, you may be put in; you see the righteous perish, but you are in danger of a far worse perishing; their bodies perish, but you are in danger of your souls perishing; their souls are taken away by angels, and conveyed to heaven, but when your bodies drop into the grave, your souls will be dragged by devils into hell.

Sinners, this night you may be in hell; hell receiveth many guests to-night, and the stoutest of you may help to fill up their number this night; and what do you think to do? Will you go on still in the way of sin? Will nothing stop you in your course of wickedness? Will not you yet lay down your weapons, whereby you have been fighting against the King of Heaven? Can you make your party good against him? Can you defend yourselves, or fly from him? Is it good to provoke him still, when he is so furious? Will you run to the utmost line of his patience? Consider, that the next sin you wilfully commit, God's patience may be quite spent, and be come to an end, and then all the world cannot save you from the stroke of death; venture then no farther, stand, stand sinners, stir not a foot in the way of sin, but retire your pace, and return to God, and make your peace with him, and peradventure he may hide you in this day of his fierce anger.

The righteous, and by consequence, all are liable to death. Let me then exhort you all to think and prepare for death. Methinks you should hardly be able to think of any thing else in such a day as this, when the plague is so hot in and about the city; when death walks in every street, breaks in at so many doors, and sits in so many windows."

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*

How shall they PREACH except they be sent? . . . *Rom. x. 15.*

Vol. X.

SEPTEMBER, 1837.

No. 5.

HOW THE TIMES AFFECT THE FEEBLE CHURCHES.

IN our last number, we informed the Christian public, that "The Missionaries are suffering." Since the publication of the facts then alluded to, we have had abundant evidence that the "pressure" is no imaginary evil, in the experience of the Missionary in the frontier settlements, and in the feebler churches of the older states.

The following considerations will explain the peculiar severity with which the embarrassments of the times operate on the Missionaries. During a few years past, a tide of emigration has been pouring from the older into the newer states. Large farming districts, and almost countless towns and villages, have in this way suddenly and simultaneously become the theatres of a strenuous conflict between good and evil. Infidelity and vice, with every auxiliary form of error, have claimed and contested the possession of all this territory, and of every rising city and hamlet. Hence, the friends of piety and truth, (and there are many such among the emigrants to the West,) have felt not only that they must *exert* themselves to resist the onset of scepticism and sin, but that they must do it *soon*. "Now or never" has seemed to be the watchword of all who have taken large and intelligent views of moral effort in the new states. Accordingly, the friends of religion and virtue have rallied and combined in their several vicinities; churches have been established, and Missionaries commissioned and sent to them. In ordinary times, these infant communities succeed in paying a portion of the sum requisite to sustain the institutions of religion, varying from one to two thirds of the minister's salary. But in times of pressure this

cannot be done: for it must be remembered, in the first place, that as yet the great majority of these communities are small, comprising only a few hundred souls each. Again, a part of these, (and often a large part,) are either opposed to all religion, to the Sabbath, temperance, &c., or are so indifferent, as to yield no assistance in promoting them. Moreover, even of those whose feelings are right in these matters, few have the public spirit and the business habits that qualify them to go forward in adjusting the details, and combating the difficulties attendant on the commencement of religious efforts in an irreligious community. Hence, at the beginning, and for a long time afterwards, some two or three persons in each congregation have to bear the burden of all that is done to build up society. And as men of such character are the persons of the most enterprise, they are the most likely to be the business men, and they are usually the most liberal supporters of the gospel. They are therefore the most exposed to the effects of a mercantile pressure, such as now embarrasses the country. Whatever embarrasses them, directly affects the support of the gospel. Unlike the churches in the older states, the pecuniary dependence of religious institutions is eminently on the trading men in each congregation. When we consider, in addition to this, that in far the greater number of instances, the church edifices have yet to be built; the farms to be opened and fenced, and the farm buildings to be erected; schools to be established; roads to be cut through the forest, and bridges to be built, &c., &c., it must be evident that a general distress in the pecuniary affairs of the coun-

try is felt with great severity in the congregations of the new states. But this is not all; the influx of population for two or three years past, into the new settlements, has exceeded the production of the necessaries of life. Hence, the price of the principal articles of food has of late been greater in the midst of the most fertile districts of the West than in even our Atlantic cities. This result can, of course, be only temporary; but while it lasts, it exposes to privation and suffering all who have not the means of taking ad-

vantage of the market, and purchasing at favorable seasons the means of living. To do this, *cash*, and plenty of it, are indispensable. How then can the Missionary avoid embarrassment, whose stipend, from his people, is regulated by the lowest standard of economy, and who receives his payments in distant and often doubtful instalments? especially, when the aid which is promised him by the Missionary Society, is withheld for a season, through the severity of the times, how can he do otherwise than suffer?

RESPONSES TO THE APPEAL.

The appeal in behalf of the Missionaries, and the proposition to raise "*One dollar for Home Missions from each communicant*," have produced some very gratifying responses. Several auxiliaries have exerted themselves to collect funds; benevolent individuals have constituted themselves members or directors for life; and many smaller donations have been sent in. The means thus afforded has been a very acceptable, though only a partial relief, which we have promptly distributed to the most needy of the Missionaries in proportion to their claims.

A Christian brother who regularly contributes to the cause of Home Missions, and had previously made one donation, on learning the necessity for increased liberality, immediately sent an additional amount, saying in an accompanying note:—

"Please accept the enclosed in *addition* to my yearly subscription. The claims of another cause prevent my increasing the amount at the present time. I shall ever pray that you and your Missionaries may be sustained through the present trials, and be better fitted to labor for the upbuilding of Zion, through this extensive country."

Another, who from his station among the business men of the nation, might be supposed to feel the general pressure, generously forwarded the following, besides contributing still larger sums to other objects of benevolence.

"Above is an order for one hundred dollars, which I forward you as a donation to

the American H. M. Society, to which I am happy to have it in my power to contribute in this the day of her need—accompanied with my prayers for success in her noble efforts to spread the preached Gospel in the destitute parts of our beloved land."

A letter enclosing Fifty Dollars.

"The recent appeal made by your Executive Committee to the Christian public, calls for the aid and sympathy of all whose hearts are not steeled against the Missionary cause.

The interrogation put by your Committee, *What shall be done?* should be responded to, and the necessary means should be forthcoming in voluntary streams until relief be sent to every Missionary who needs it. The amount of good that has already been done through the instrumentality of your Society is a sufficient inducement for you to persevere. Enclosed you have my mite, as an extra donation, to help on this good work—with my ardent desire for the success of the cause in which you are engaged.

Your obedient servant,
D."

The plan of raising "*One dollar a year from each professor of religion for Home Missions*" has been favorably received by many persons. A correspondent says—

"I was much pleased with this recommendation. My family consists of six—five are professors, one is not. Shall I leave that one who is out of the pale of the church unprovided for? I cannot. I there-

fore cheerfully send you six dollars, hoping many others will do likewise."

An Appeal.

A person sending his donation, accompanies it with the following appeal to his brethren:

"It must be plain to every Christian that something must be done, and done *now*. Our dear brethren must not be recalled, they must not cease to labor, they and their families must not lack bread whilst breaking to starving souls the bread of life. If they do, ought not professors of religion to fear and tremble lest it be said to them by our blessed Saviour, in that awful day when the secrets of all hearts shall be revealed,—"*I was an hungered and ye gave me no meat—I was thirsty and ye gave me no drink—naked and ye clothed me not.*" And how will this charge then surprise those who *now* excuse themselves by saying, "O, they ought to be sustained, but I have nothing to give; *the rich must give.* I would say to such, "be not deceived; be assured, you will never be called to an account for what your rich neighbor *did not do.* He has indeed a fearful responsibility as God's steward; but look to yourself and inquire, "Lord what wilt thou have *me* to do," and see if you are sincere in this inquiry—whether you cannot do something for this blessed cause; and if you at first decide that you cannot do any thing, think again and again, and let your *final decision* be such as will bear the light of eternity!"

From the following it would seem that the mode of contribution alluded to, occurred to several minds simultaneously:—

"And now, dear sir, the plan which I would suggest and adopt, is this—that every Christian in connection with the Presbyterian church should contribute one dollar to this object. There can be no objection to a larger amount where it can be spared, as there are some we know cannot, and many we fear *will not*—contribute this small sum.

Let every head of a family feel that he is responsible so far as his circumstances permit, to see that this amount be faithfully paid into the Lord's treasury.

I enclose three dollars, which is one dollar for each professor of religion in my family; and heartily wish, if I know my own heart, that I could make it three hundred.

H."

Sympathy and aid in a time of need.

We tender our cordial thanks to "a *Steward*," for the fraternal letter, from which

the following is taken, as well as for the *Thirty Dollars* enclosed.

"Enclosed, you have my response to the appeal which you have recently sent forth in behalf of the A. H. M. S. Would to God it were so loud as to reach every Missionary in the waste places and wildernesses of our Zion, to sustain and animate him in self-denying labors, with the assurance of an adequate supply of "the bread that perisheth" for himself and his family, while he administers to the perishing the "bread of eternal life!"

Who is there in all the churches, that "having ears to hear," will refuse to listen? Of whom, if his suffering brother ask bread, will he give him a stone? Who that has a heart to sympathize with him in the trials which he encounters for Christ's sake, can shut up his bowels of compassion against him; saying "be ye warmed and be ye filled, while he gives not the things that are needful to the body?"

"WE WILL PUT OUR SHOULDERS TO THE WHEEL."

It has ever been the aim of the Executive Committee of the A. H. M. S. so to dispense the charities committed to their care as to encourage the efforts of the congregations aided in their own support. The effect of their system in developing the energies of the beneficiary churches, and leading them on to speedy independence of foreign aid, has always been one of their sweetest rewards for labors in this cause. Some very gratifying instances of this have come to hand since the recent pecuniary embarrassments of the country. We publish the following as an illustration:

From the Church in Kalamazoo, Michigan.

The subject of your communication of May 30th, to Rev. S. Woodbury, was laid before our Society at a subsequent meeting, and we unanimously

Resolved, That we will "put our shoulders to the wheel," and absolve hereby the American H. M. Society from their obligation to pay any further money upon the sum guarantied to our minister, Rev. S. Woodbury, in their commission to him the current year, and will pay him the amount ourselves.

This resolution I was requested to forward to you, together with the assurance of our sympathies in your present difficulties, and of our hearty and cordial co-operation, as far as is in our power. We, al-

though in comparative retirement, sensibly feel the effects of the present unprecedented embarrassment and distress in the commercial world, and find it requires great exertion and strong efforts on the part of a few, in the midst of a country "*run mad*" with the speculating mania, to sustain the means of grace and ordinances of the gospel. In addition to the sum raised by the above Resolution, we add to our minister's salary \$150, rendering it difficult for us to do much for our beloved benevolent societies. We assure you, however, that although the pressure may take from us the ability to give our money, it cannot deprive

us of the privilege of lifting our hearts to him, who will overrule all things for his own glory, that he will lead us all safely through this scorching ordeal in such a manner as will best promote the good of his cause, and show to our wicked nation that for national sins God will send national judgments, and not permit *worms* to tread upon his statutes with impunity. With assurances of our confidence in, and determination to support the A. H. M. S., as far as our feeble means will permit, I remain with sentiments of esteem and Christian affection.

Signed by the Clerk of Session.

MISSIONARY REPORTS.

MISSOURI.

From Rev. F. B. McElroy, Bowling-green, Mo.

I have labored till the present time among the vacant churches of the St. Charles presbytery. This presbytery embraces a large extent of territory; containing many destitute churches. Among these churches I thus far have labored promiscuously. I have now engaged to preach, regularly, one half of my time to the Waverly church, in Lincoln county, for one year, commencing next Sabbath. This church contains near forty members; most of whom are poor, and not able to do much for the support of the gospel ministry. There is no organized church nearer to Waverly than twenty miles. The country around is populated about as densely as Missouri is generally. I have a wide and interesting field of labor. I intend to select either one or two more stations, for regular preaching; each ten or twelve miles distant from Waverly; and between these I shall divide the other half of my labor. At these places there will be but very few professors of religion.

You request me to delay my first draft upon the Society, for a few weeks after it becomes due; because of the scarcity of funds. This I will do. And I will gladly do any thing else in my power, to favor the Society; for it is an unspeakable blessing to this western country. But should the Society be unable, finally, to meet my drafts, I shall be placed in great embarrassment. What I shall get from the people, the current year, will not support me. And I should be very sorry to be under the necessity of transferring a part of my labor from the gospel ministry, to some other

employment, in order to obtain a support. For here it may be said, most emphatically, that "the harvest is great and the laborers are few."

ILLINOIS.

Difficulties encountered by Missionaries.

I am laboring under embarrassments arising from a backward heart; coldness and worldly-mindedness on the part of the church; the want of a convenient and well located house to meet in on the Sabbath, and for prayer meetings, and for want of some place where I can use my little library, ponder over the precious word of life, and pray, and prepare to preach to advantage. I have a house going up, which I hope will in four or five weeks relieve me from one of these embarrassments, and to the building of which, I am obliged to pay much attention, and bestow much labor, or let the "work cease." I am sorry to be obliged to spend so much time about worldly matters; it pains me to the heart, but I may as well leave the place as to drag along my barren mind and reluctant heart in this miserable way, without a place where I can recruit the one, or search, and train, and warm the other. I have always been opposed to ministers building houses, for I thought the devil likes to have them spend their time in that way, rather than in studying, preaching, and praying, rousing the dead and building up the church of Jesus Christ: yet I must do something of this kind of work, or give up my hope of usefulness in this important region. If I could get the work done, I would not touch it myself, but the church is too full of fixing for themselves, to build the Lord's house, or the minister's house.

From Rev. H. S. Colton, Long Grove, Ill.

Encouraging facts.

During the winter, in this outpost, we have maintained a small Sabbath school; and have regularly observed the monthly concert of prayer, and taken up a collection in behalf of Foreign Missions. Our Sabbath school is now increasing and has become very interesting.

Temperance.

Since I have been here there has been less use made of ardent spirits than in any other place in which it has been my lot to live. We have a "tee-total" society which is quite large. I have not seen a person intoxicated with liquor of any kind since I came here. Many, however, are nearly intoxicated with the world.

This is a very important region of country in many respects. 1st. It is a beautiful country. 2nd. Its climate, as a whole, is much more pleasant than any portion east of this where I have ever lived. 3dly. It is a fine farming country, bountifully rewarding the labor of the agriculturist. 4thly. It gives the highest wages to mechanics. 5thly. The Fox River here, for a distance of fifty or sixty miles, furnishes numerous sites for the erection of machinery, with prodigious water power. And yet there is but one Presbyterian and one Congregational minister on this river from its mouth (at Ottawa) up, fifty miles; and one of those lives six or eight miles from it. Consequently as my acquaintance extends in this region, I have numerous invitations to preach, more than I can comply with. We want a number of ministers here, whose health and dispositions, and other circumstances, will allow them to travel and preach, like the apostles of the Saviour. If Christians at the East were aware of the difficulties with which we have to contend, I feel confident that they would pray much for us.

REVIVAL.

From our Missionary in Augusta, Hancock co., Ill.

I have labored one quarter in this place under your commission. We have had a season of refreshing from the presence of the Lord. Some have turned to the Lord. The time of my next report will be more suitable to state particulars.

INDIANA.

Celebration of the Fourth of July.

On the Fourth of July we held the Sabbath school anniversary. It was a new

thing—the audience was large—the exercises interesting; and generally, it was pronounced the most pleasant meeting ever held in S—. Some effort on the temperance question has been made during the last quarter. From the report of the secretary, presented to the Society at its annual meeting a few weeks ago, it appears that 130 have joined the society since the first of February.

From Rev. W. W. Woods, Putnamville, Ind.

The days of darkness, long and dreary, hanging over the church, have not entirely grieved away the Holy Spirit. Eight adult persons, during the last quarter, have been added to the Putnamville church, six by examination and two by certificate; some five or six more have lately obtained a hope, and are soon expected to make a public profession of religion. There is decided evidence of the outpouring of the Holy Spirit in one of my preaching places in the bounds of the Putnamville church. May we prove our orthodoxy by holy living, by living for God!

MICHIGAN.

From Rev. George Hornell, White Lake, Oakland co., Mich.

During the last quarter, things have worn a much more encouraging aspect at this place than formerly. Our Sabbath school, containing about twenty-five children, is making steady and encouraging progress. Our prayer meetings and monthly concerts have been rather better attended. The worshipping congregation has increased so, that our school-house is far too small; and the society talk of building a meeting house of some kind. They would have gone about it this summer but for the money pressure.

The church has had an accession of nineteen, and four or five more are ready to unite, who were providentially prevented from coming forward at the last opportunity. When I commenced here, a year ago last January, the church consisted of ten members, now it numbers forty-nine. There has been a very solemn attention to the preaching of the word, both here and at the place five miles East, at five o'clock, P. M., on the Sabbath that I preach here.

I discover also an unusual seriousness and tenderness with individuals with whom I converse, in visiting from house to house. We have hoped that the Holy Spirit was hovering near, and do still; and that his

influences will be poured out upon the people.

On the Fourth of July we had a temperance meeting, and an address delivered, and the "tee-total" pledge produced for the first time, and signed by thirty-two. The number who had signed the old pledge was about forty-five. Many of whom were absent from this meeting. As many as half, I should think of the thirty-two who signed the new pledge, were new members.

The first Wednesday of August next is fixed upon as the time of my installation over this church. It is contemplated for me to labor here all the time after this year.

SHALL WE FORM A CHURCH?

This, it would seem, is a strange question for believers to raise, when they find themselves settled together, away from convenient association with a church of Christ. But that great perplexity may sometimes arise on this subject, is evident from the following extracts:

I have urged again and again the formation of a church in this place, but many are disposed still to wait. I have been exceedingly tried upon this point; for while there are a few here who truly adorn their profession, there are others who do not furnish much evidence of the sincerity of their professed attachment to Christ. What shall be done with these? I have inquired. Shall we form a church here of such materials—composed of some who appear truly to fear God, of others whose property is invested in steam-boats and vessels upon our waters, and of others, whose religion is not a matter of intelligent and permanent principle? Notwithstanding, I have done what I could to aid and encourage the formation of a church. I have felt embarrassed. Perhaps you know enough of the new villages and cities of this western country to comprehend at once, the trying situations in which your Missionaries are often placed in the midst of a population gathered from different quarters, of different tastes and habits, and striving earnestly for the wealth they came to obtain.

A HARD FIELD.

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

The people are so interested in the world that it is impossible to have a general attendance to the weekly prayer meeting

and the monthly concert. Three or four and sometimes half a dozen attend the prayer meeting. There seems to be a great lack of moral principle among this people, and even among the professed followers of Christ. There is a greater deficiency here than in most places with which I have been acquainted. Sabbath breaking is a common sin, and professors of religion and members of this church will labor on the Sabbath to obtain the riches of this world. I do not know that they would labor on their farms on the Sabbath, but they will run their lumber to market on the Sabbath, when there comes a freshet. They plead necessity as the reason why they should run their lumber; and some say that freshets come on the Sabbath; but they have had their mouths shut this year.

Nothing gained by robbing God.

On Saturday, near the first of May, there was a heavy thunder shower, and on Sunday morning the river was up, rafting fresh, and all hands must turn out and help the lumber-men to run their lumber. If they did not, "the owners could not get their lumber to market, and in such a case much distress would ensue," for many were depending on the sale of the lumber for money, and to get the necessities of life. Of course, our meetings were almost deserted on that day. But other rivers were not raised enough, so they could not get their lumber farther than the dam at P——, and some did not get all their timber out of this river. Some rafts were stuck, and some were stove. Since that time there have been two good rafting freshets on the week days, and the rivers were sufficiently high for rafting for three days each time, so that the running on the Sabbath, before, was a loss. When I tell them it would have been better not to have run on the Sabbath, they reply, "We did not know that these freshets would come." Probably there have been more than five hundred dollars lost, in time, expense, provisions and lumber, for that one Sabbath-day's transgression, just running the short distance of fifteen or twenty miles.

If this people cannot be brought to see the importance of obeying God's commandments, before attending to their own selfish interests, this church cannot prosper. We live in the midst of a great lumbering country, and exposed to many temptations.

PENNSYLVANIA.

From Rev. John Patton, Philadelphia.

Mr. P. labors in a Missionary church, which is struggling with great embarrass-

ments for want of a suitable house of worship.

This enterprise was commenced with a very small band, and they so circumstanced in life, as to be unable to put forth the amount of influence necessary to carry such an undertaking into successful operation. Our place of worship is so uninviting, that but few have ever been attracted to the place. Many of our fellow Christians living in this community and manifestly under as strong obligations to labor for the success of this enterprise as any of our members possibly can be; many whose duty in this matter seemed to us to be plain, and who we expected would certainly connect themselves with us and sustain us, have, for some reason or other, seen fit to stand aloof from us. Taking into consideration all these things, we are constrained to admit that our way has been hedged up with difficulties, our whole course has been made against the current, our progress has been "up hill."

And yet, after all, there is a bright side of this question, that must be looked at. Small as our congregation is, it has been regularly on the increase. Since my last report, we have added to our communion thirteen, one on certificate and twelve on examination. Among this number are some young persons, who, I trust, will make themselves useful, particularly in the Sabbath school, as they have already taken classes, and seem determined to labor for Christ. We have something for all our members to do, and my object is to get them to work as soon as possible after their conversion.

NEW-YORK.

*From Rev. O. C. Beardsley, Silver Creek,
Chautauque county, N. Y.*

REVIVAL.

In forwarding to you my annual report, I have abundant cause for gratitude, in view of the special grace of God manifested to this people. We were favored with an interesting revival during the past winter. The season of divine grace commenced in the church some time previous to a protracted meeting, which was held in the month of December last. In the course of the meeting the Spirit of God was poured out in a copious manner upon impenitent sinners, and numbers were brought to bow meekly and cheerfully at the foot of the cross.

As to the fruits of this glorious revival, rising of thirty give satisfactory and pleasing evidence of having passed from death unto life. Among the converts may be seen the promising youth, those in the me-

ridian of life, and the man of gray hairs. Twenty-one have been gathered to the Presbyterian church, and some have connected themselves with the Methodist and Baptist churches in this place. We have received to the communion the past year, thirty-four members, twenty-one on profession of their faith, and thirteen by letter; and this church which, five years ago, consisted of nineteen members only, now comprises a hundred and fifteen; and these have been added principally from the world. And when we consider what they once were, and what they now are by the grace of God, how cheering to the Christian!

Effects of Home Missionary aid—Gratitude for the past.

Let the friends of Home Missions look at this interesting group of immortals rescued and saved through their instrumentality, under God, and then take fresh courage and go forward in their self-denying efforts for the salvation of men. This congregation have resolved to support the gospel among themselves, and consequently will not apply to your Society for further aid. And now, in behalf of this society, I would express their gratitude to the Executive Committee, and the patrons of the A. H. M. S., for the assistance so graciously granted during the five years past, in support of the gospel among them, and trust their thankfulness will be manifested by their liberal contributions to the funds of your Society.

WORKING MEN NEEDED.

From Chautauque co., N. Y.

In making my report for the quarter just closed, I have occasion to bless God that neither rain, nor mud, nor want of health, nor driving storms, have prevented me from fulfilling every appointment which I have given out in the three or four towns which constitute my parish; besides visiting N. and R., and stirring up the minds of the destitute brethren to love and good works. Sometimes it has appeared to me that I did not accomplish much, although I am in bodily labors abundant, in perfect weariness and exhaustion often. If God would send three or four laborers more into this county, I should rejoice. People come out to meeting well wherever I go, and pay strict attention. Sabbath schools have commenced well this spring, and promise more good than in any previous year. Conference meetings and monthly concerts have been more than full, and usually interesting. In Great Valley, where a number of the members of my church live, there is an interesting revival, which commenced by the triumphant death of the only daugh-

ter and child of an influential civilian. There are probably eight or ten pretty clear cases of hopeful conversion. The work is advancing.

SOLEMN DISPENSATIONS OF PROVIDENCE.

How necessary to a community like that described below, are the labors of a faithful minister! And how blessed the work of a Society, which seeks out and supplies such places! Shall not such a Society be sustained?

As far as I can learn, I have visited all the people, with the exception of a family or two, and endeavored to recommend religion to the best of my ability. The sick, dying, and bereaved, have received all the attention I could render them. On this point the dispensations of providence have been peculiar. Within the last nine months I have preached nine funeral sermons, and attended one which a brother preached for me, I being out of health. Six out of the ten were interesting and striking cases. The first was a man who sent for me, under the terrors of despair. Oh, what an object! All I could do was to direct him to the Saviour. He described his last call and convictions in a striking manner, and related his conduct under them and his course since. The only point where I could get at him and press home repentance and faith, was, that the period given for compliance with that call might not be expired; and the path of duty was the path of safety. He was in some measure relieved before he died; but whether it was permanent or not heaven only knows. I have my fears. Another case was that of a man crossing the inlets of ———, on horseback, but being intoxicated he fell off and was drowned. The next was one of our tavern keepers; said to be a case of *delirium tremens*. In a few days he went the way of all the earth. About that time a little daughter of his drew a bowl full of hot water on her head, and in five days followed the father to the grave, after suffering excruciating pain more than a fortnight. The next was a young man about 18 years, who died suddenly, of forty-eight hours sickness. Soon after this, another child, not far from the above tavern, fell into a pot of boiling hot water, and in a few hours expired. Notwithstanding these solemn events of providence, this people still remain stupid and indifferent, and what impressions are made appear to be transient.

From a Missionary Report.

There are five denominations in this town, who all hold meetings within a little

more than one mile of each other, and have preaching nearly every Sabbath; and as a great majority of the people do not attend meetings at all, our congregations cannot be expected to be very numerous. Those who will not come to meeting I intend shall hear the gospel at their own houses, or wherever I can find them; so that if they perish, their blood shall be upon their own heads. In doing what I think to be my duty, in this way, I have been turned out of doors but once, as yet; and that when the man who did me the honor, was treated with perfect kindness.

AUXILIARIES.

"WHY SHOULD THE WORK CEASE."

The Western Agency for Home Missions in the State of New-York, in allusion to the recommendation of the late General Assembly "that the A. H. M. S. cease its operations within the bounds of the Presbyterian Church," present the following reasons for continuing the efforts of the Society:

There is a pressing necessity that our Home Missionary operations be increased. Mr. James, of Birmingham, Eng., says on this subject, "The object of your zeal must be your own country, compared with the claims of which, the claims of the heathen are secondary. You must attend to your own destitute people. Think what America is, and what she must be for the importance of her example. You are carrying on a grand experiment both in secular and sacred government. On your country, in a great measure, hangs the future interests of the globe. Hence the unspeakable importance of your churches concentrating their religious efforts upon your own country." As not more than half our population is supplied with a gospel ministry—and as the destitute have increased in ten years, from five to seven millions, there is a pressing necessity that our Home Missionary operations be increased.

This necessity has given origin to the American Home Missionary Society, and to the Assembly's Board of Missions. Both these Missionary Boards have heretofore been thought important—but as the friends of the latter have recommended that the American Home Society cease its operations in the Presbyterian Church, we are constrained to show what God has permitted these Missionary Boards to accomplish, that all may determine whether either of them can safely be laid aside. Our prepossessions may deceive us, but facts speak correctly, and demonstrate the efficiency of benevolent operations.

Assembly's Board and American Home Missionary Society.

The Assembly's Board is the oldest organization. It was known in 1802 as the "Standing Committee of Missions," which committee was appointed thirteen years after the formation of the General Assembly. The first year it had six Missionaries. The fifteenth year it had forty-four. The twenty-fifth year it had thirty nine: thirty-one of which Missionaries were commissioned for a term varying from one month to three months. In 40 years, according to the 13th annual report, page 32, the General Assembly had had in its employ 769 Missionaries, who had performed 167 years of missionary service, and who had received \$77,941; which show that its Missions were conducted at an expense of \$466 for each year of missionary labor. These Missionaries doubtless accomplished good, although the average time of their service was only two months and eighteen days. They encouraged many destitute Presbyterian churches, and administered to them the ordinances of the gospel. But as our country was increasing a thousand a day, and a hundred new Missionaries were yearly needed to supply the mere increase of our destitute, some other Missionary Boards, to aid in this work, were imperiously called for.

At this crisis, in 1826, a convention was held in the city of New-York, of Christians of the Presbyterian, Congregational and Reformed Dutch denominations, to consider the expediency of forming a national Home Missionary Society. The convention concluded, "that a more extended effort for Home Missions was indispensable for the moral advancement and political stability of our nation." Then consolidating the energies and influence of several missionary societies, previously established in different parts of our land, they formed the American Home Missionary Society. This Society seemed to be a standard God then raised, to breast the flood of error and sin that was rolling over our land. Its first year it had 169 missionaries; Its fifth year 463. Its 11th year 810. At once it became a river, whose streams made glad the city of our God. It gave an impulse to Home Missions and carried them on in a new, effective and economical way. In 11 years it has had in its employ 1800 different Missionaries, who have performed 3827 years of missionary service. It has expended \$622,460, which show that its Missions are conducted at an expense of only \$162 for each year of missionary labor. It has aided 2500 different churches, which are nearly as many as are now in connection with the Presbyterian Church—that church having, in 1836, less than three thou-

sand churches. The Missionaries of the Home Society have preached the gospel to a million of our destitute population. They have set in operation in their respective churches, Sabbath schools, Bible classes, temperance and other benevolent societies. Nearly one thousand of the churches aided have reported seasons of refreshing from on high, and at a low estimate 30,000 have been added to the churches aided, while receiving assistance from this Society. From 1835 to 1837, the expenditures of the Society have increased from \$83,000 to \$99,000; and the years of labor performed by the Missionaries have risen from 490 to 554. Showing \$16,000 increase of expenditures in the last two years, and an increase of sixty-four in the years of labor performed.

Reorganization of the Assembly's Board.

In 1828, the "Standing Committee of Missions" was changed into the Assembly's Board, and engaged with new and commendable zeal in the work of Home Missions. Its operations have since been more effective and economical. It had last year in its service 272 Missionaries, who performed 147 years of missionary service, at an expense of \$28,257, which show only \$192 now expended for each year of missionary labor performed. The Missionaries of the board, we trust, are good and useful men, and worthy the missionary aid they receive. But still, we are compelled to say, that the friends of the Assembly's Board do not enable it to enlarge its operations as the pressing wants of our nation require, and as would justify the Home Society to comply with their recommendation. From 1835 to 1837, the expenditures of the Assembly's Board have only increased from \$28,213 to \$28,257, and the years of labor performed by its Missionaries have only risen from 144 to 147. Showing an increase of only \$44 in the expenditures of the Board in the last two years, and an increase of only 3 in the years of labor performed. The bare statement of this fact shows that the recommendation of the friends of the Assembly's Board could not be complied with, without injury to the interests of Home Missions.

There was a pressing necessity for the organization of the Home Society, because in forty years all the Assembly's Missionaries performed but 167 years of missionary service; falling short of what has been performed by the Home Society in a single year, 387 years. And if there was such a necessity for the organization of the Home Society, there is no less necessity for its continued existence. The Home Society has the Missionaries, and to a great extent the confidence, prayers and contributions of the churches. The evidence of its useful-

ness are so many and so visible, and it has received so richly the blessing of the Holy Spirit, that now it stands forth by the decision of its fruits, among the greatest of the benevolent instrumentalities for the present and future well-being of our countrymen.

The proposed effort, "one dollar at least per year from each communicant for Home Missions," will, if generally adopted, bring the needed relief. The A. H. M. S. might be relieved in a week, if all its friends would, within that time, contribute this small sum. Let every communicant, on reading or hearing this read, pay over at once, or as soon as possible, to his pastor, or to the office-bearers of his church \$1, with a request that it be forwarded to the agents or secretaries of the Society, and there will be immediate deliverance. We ask, then, each communicant who loves and favors the Society, will you not give \$1, to free the Society from its distressing embarrassment? Some week or day each year might be fixed upon for each communicant throughout the U. S. to pay his \$1 at least for Home Missions, and thus a work might be done in a week or day, with great pleasure and ease, that now, with numerous agencies and abundant labor, is not half performed in the whole year. There is no need of waiting for an agent. Each pastor can do the work in his own charge, and in churches destitute of pastors, the office bearers can do the work.

Let it become an established rule in our churches, that "\$1 at least from each communicant" is the sum the Saviour asks to send the gospel to our destitute countrymen, and let this sum be paid punctually, certainly, as a debt we owe our Lord and Saviour, and our destitute countrymen, and it would never again be necessary to request Home Missionaries not to send in their drafts for services rendered; or to fear to promise help to needy churches imploring help. Even if some communicants are put to inconvenience from the payment of this small sum, they had better give it. Their example will do good. Is there no self-denial in the church? Did not the Sa-

viour commend the poor widow who cast in all her living? Should they hold back their dollar; others will be influenced to do the same, and these will influence others, and the effort will be hazarded. What friend of the Redeemer, having health or hands, will hazard the effort by refusing or neglecting to pay the small sum asked of each communicant? If every communicant in the U. S., friendly to the A. H. M. S., would pay "\$1 at least yearly," to this Society, it would have the means of doubling its operations in the U. S. Let, then, each communicant ask, "*Had I not rather give this sum to this Society, than have so important and desirable an effort fail?*"

But to make up all deficiencies in this part of the state, and to secure the Society against them, it is proposed to find in Western New York, one hundred men who will sustain a Missionary each, by donations of \$100—or to raise \$10,000 in sums of \$100 and upwards. Judging from the high satisfaction some friends of the Society have taken in sustaining one or more of its Missionaries, we cannot but hope that all deficiencies will be made up in this way. Last year two men in Western New-York gave \$1,000 each to this cause, and about fifty others sustained a Missionary each by donations of \$100. In other instances, two, four or ten united and sustained a Missionary by donations of \$50, \$25, or \$10 each. We shall need large and generous contributions the present year. It will not be safe to depend solely on the effort to raise "\$1 at least for each communicant." It will take time to lay this effort before the churches. Some communicants may not be able to give this sum, and others who are able, will not be persuaded. "*All are not Israel who are of Israel.*" In the parable of the ten virgins, five were foolish, and, therefore, we fear, that some communicants will think more of \$1, than of the great and important objects now laid before them. THERE IS, THEREFORE, STILL, AN ABSOLUTE NECESSITY FOR LARGE AND GENEROUS DONATIONS TO THIS CAUSE.

MISCELLANEOUS.

THE POWER OF CHRIST THE SOURCE OF SUCCESS.

From a Sermon of Rev. T. T. Stone, before the Maine Missionary Society.

It becomes us constantly to act on the principle that the Lord Jesus, manifesting

himself in his gospel and by means of his disciples, is the real agent in establishing his own universal reign. In an age like the present, when so much is done through various modes of religious beneficence, we are prone to forget this truth, in a strong, though vague and unacknowledged im-

pression, that our skilful and energetic mechanism is to work out the destined end, as if through its self-inherent efficiency. Oh, let us beware of this unchristian, this even atheistic tendency! May we not say with reverence, that God is himself enforcing this exhortation more powerfully than by human argument and language? Who shall say that, among the unrevealed designs of that extensive depression which our Missionary Societies must now feel in common with the community at large, this is not one, even the leading, I had almost said the compelling, of Christians to remember and feel that there is a higher element of power in the church than wealth or aught which wealth is able to control? Permit me further to ask, whether we need not some pecuniary trials to produce this feeling; whether, as money has been affirmed to constitute the sinews of war, so likewise there has not appeared a tendency to ascribe a kindred power to it in the advancement of the Kingdom of Heaven; whether, in a word, there has not existed an arrogant and unholy disposition to raise all human agency from its subordinate position to the higher station of efficiency really belonging only to the Spirit of God

which Jesus Christ is exalted to bestow. If there be ground for these inquiries, then it is well that God hath touched us in the very matter of our offence. May his judgments raise our faith from earth to heaven. Such a result will do more, not only for our own improvement, but for the progress of Christianity, than the amplest treasury and the most splendid mechanism of outward means. Let us thoroughly learn to come down from our high thoughts, and to regard ourselves and our abilities as nothing, and to enthrone Jesus Christ as the Lord of all; let us believe, and in all things act from the belief, that his is the power, as his is the kingdom and his the glory; let us remember him as the real and mighty Agent of whom we are but feeble ministers and servants. Thus occupying our own place and assigning his to our Lord, thus making ourselves mere conductors, as it were, of the holy influence which flows but from his fullness, we may trust that he will of himself fulfil even his highest promises: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Appointments by the Executive Committee of the A. H. M. S., from July 15th to August 15th, 1837.

Not in Commission last year.

Rev. S. Mills, Otselic, N. Y.

Re-appointed.

Rev. James Taylor, First and Second Churches, Madrid, N. Y.

Rev. J. M. McGregor, Morristown, N. Y.

Rev. Charles Bowles, W. Stockholm, N. Y.

Rev. A. K. Barr, Borodino and Marcellus, N. Y.

Rev. A. P. Allen, Worcester, N. Y.

Rev. H. B. Pierpont, Avon, N. Y.

Rev. D. B. Butts, Addison and Erwin Centre, N. Y.

Rev. James Eels, Amherst, Loraine Co., O.

Rev. Azor Smith, Litchfield, Medina Co., O.

Rev. J. M. Babbitt, Le Raysville, Pa.

Rev. Jacob Tuttle, Jefferson, O.

Rev. Hiram R. Howe, Vinton, O.

Rev. J. R. Barnes, Evansville, Ind.

Rev. C. J. Knowles, River Head, L. I.

Rev. Alfred Ketchum, Bethany, Pa.

Rev. E. H. Hazard, Little Rock, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from July 15th to August 15th, 1837.

MAINE—

Belfast, E. Beaman, 5 00

Waldo, Henry Davidson, L. M. in part, 15 00

MASSACHUSETTS—

Missionary Society, by B. Perkins, Assis.

Treasurer, 2000 00

Andover, West Parish, 13 50

Dudley, Congregational Ch., 31 06

Hampshire Miss. Soc., E. Williams,

Esq., Treas., of which \$30 is from the Young Men's H. M. Soc. of South Hadley, to const. Wm. Clark a L. M., and 30 is from the Fem. Assoc. of Hatfield, to const. Rev. Calvin E. Park a L. M.

500 00

Methuen, Congregational Ch.,

55 00

Milton, Nathaniel Tucker,

100 00

Plymouth, Mrs. F. Bartlett,

4 00

Wrentham, Rev. Mr. Boutelle,

5 00

RHODE-ISLAND—

Providence, Ezra W. Fletcher, L. M., 30 00

CONNECTICUT—

Darien, Congregational Ch. Miss. Soc., 37 62

by Deacon Whitney,

Middletown Fem. H. M. S., E. Cotton,

Treasurer, 35 00

New-Haven East. Dist. H. M. Assoc., H.

E. Hodges, Treas., 170 17

Do. Centre Sab. Sch., by C. B. Whittlesey, 83 00

New-London, T. W. Williams, 100;

Ezra Chappell, to const. Miss Fanny

Chappell a L. M., 30; Friend, 5, 135 00

Stonington, Second Cong. Ch. Fem.

Aux., 70; Elisha Faxon, L. M., 30, 100 00

NEW-YORK—

Amity, Orange Co. Presb. Ch., by Rev.

Wm. Timlow, 29 00

Champlain, Church, by N. Moore, 16 00

Deposit, Fem. H. M. S., 11 00

Essex, W. D. Ross, 5 00

Hancock, Presb. Ch., 3 25

Hannibal, Friend, 1 00

Malden, A. Canfield, 2; Mrs. Canfield,

2, by Rev. J. N. Lewis, 4 00

New-York City, viz.:

Duane-st. Ch., C. O. Halsted, 100; N. T.

J., 15, 115 00

Laight-st. Ch., W. increase of subscrip-

tion, 10 00

Mercer-st. Ch., Mon. Con. Coll., by L.

Holbrook, 26 50

Pearl-st. Ch., Mon. Con. Coll., by H.

Aikman, 26 81

Widows and Orphan's Mite, 1 20

Poughkeepsie, First Presb. Ch. Mon.

Con. Coll., by James Bowne, 100 00

Reading, by Rev. Royal West, 25 00

Rome, J. B. Jervis, to const. Mrs. Phebe

Jervis a L. M., 30 00

Salem, N. Y. Fem. Benev. Soc., by Char-

lotte B. Freeman, Treas., 100 00

Saratoga Springs, coll., 11 60; Young

Lady, 0 50; Mrs. G. C. Beckwith, 2;

Mr. Davidson, 5; Mr. Chrystie, 5;

Mr. W. L. F. Warren, 20; Mrs. Beach,

5; Miss L. Beach, 1; A. Young, 1; A.

E. Bicknell, 0 50; Hon. R. H. Wal-

worth, 5; Rev. C. Eddy, 5; F. Bai-

ley, 0 52; Rev. D. O. Griswold, 2, 64 12

Smithfield Fem. Benev. Soc., Mrs. A.

Flint, Treas., 60 00

Troy, N. Y., Eliphalet Wickes, Esq., 150 00

Troy Presbytery, J. Raymond, Treas, viz:

Fort Ann, by S. Sergeant, 7 00

Troy, First Ch., coll., 40; Mon. Con.

Coll., 85, 125 00

Do. Bethel Church, 60 00

Waterford, Coll., by Rev. R. Smith, 10 50

Truxton, First Presb. Ch., by Rev. C.

Clark, 7 90

Yorktown, Cong. Ch., by Rev. W. A.

Hyde, in part to const. Rev. Josephus

B. Loring, L. D., 24 00

H. Brewster, 5 00

Friend in Western New-York, 6 00

NEW-JERSEY—

Chester, in full of legacy of Rev. Lemuel

Fordham, by S. F. Fordham, Ex-

ecutor, 82 23

Elizabethtown, D., 50 00

Newark, ****, 5 00

Succasunna Plain, S. F. Fordham, 5 00

VIRGINIA—

A. Steward, to const. Rev. A. D. Polluck,

of Richmond, a L. M., 30 00

OHIO—

New Madison, E. Putnam, by Rev. M.

H. Wilder, 5 00

Vinton, Presb. Ch., to const. Rev. Hiram

R. Howe a L. M., 30 00

INDIANA—

Bath, Union Co., Congl. Ch., to const.

Rev. Moses H. Wilder a L. M., 30 00

Clinton, by Rev. G. G. Porter, 5 00

Lima, by Rev. C. Cory, 5 00

ILLINOIS—

Alton, Isaac S. Perkins, 5 00

Canton, Presb. Ch., by Rev. A. Hale, 20 00

Morgan Co., Mrs. Prentice, 10 00

MICHIGAN—

Blissfield, Rev. J. J. Dana, 15 00

Pontiac, Jacob Voorhees, L. M., 30 00

Anonymous, 1 00

Friend in an anonymous note, 10 00

H., a Friend of Missions, 3 00

Home Missionary, 34 00

4805 11

KNOWLES TAYLOR, Treasurer.

Receipts of the Western Agency at Geneva, N. Y.,
from July 12th to August 12th, 1837.

Geneva, Unknown Family, 10 00

Havana, Coll., 11; Ladies, 5, 16 00

Holly, L. Pratt, 10; Others, 9, 19 00

Ogden, C. Church, Esq., in part to sus-

tain a Missionary, 50; Ladies, 35, 85 00

Port Gibson, 8 00

Prattsburgh, Benjamin Bridges, 50; E.

Skinner, 4 50, 54 50

Riga, 63

Rochester, W. S. Griffith, in part to sus-

tain a Missionary, 25 00

Rushville, 45 00

Vienna, D. McNeil, Esq., 100 00

West Avon, N. Little, 100 00

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Receipts of the Central Agency at Utica, N. Y.,
from April 18th to August 1st, 1837.

Adams, 6 25

Belville, 17 75

Clinton, Mr. Olcott, 4 00

Cortlandville, 14 37

Coventry, First Ch., 10; Second Ch., 33;

G. D. Phillips, L. M. in part, 12, 55 00

Elbridge, 14 76

Fayetteville, 26 50

Hartwick, bequest of Griffin Crafts,

dec., by Daniel Beebe, Executor, 100 00

Homer, 2 50

Houseville, by Rev. J. Murdock, 5 00

La Fargeville, Rev. P. Camp, 10 00

La Fayette, 28 29

Lisle, by Rev. S. G. Orton, 16 00

Lysander, Fem. H. M. Assoc., Mrs. M.

Beach, Sec., in part to const. Rev. E.

C. Beach, L. D., 30 00

Manlius, 29 53; A. Rowe, 5, 34 53

Marshall, Congl. Soc., 11 85; E. Page,

extra, 4, 15 85

North Penfield, Fem. Benev. Soc., by

Rev. A. Day, 11 00

Oisco, Fem. H. M. S., Mrs. M. Johnson,

Treasurer, 34 67

Do. Presb. Soc., C. Johnson, Treas., 11 00

Pompey, 21 00

Sackett's Harbor, 22 50

St. Lawrence Co., D. M. S., 127 00

Smyrna, 16 25

Utica, First Ch., Coll., 36 75; Mrs. and

Miss Bacon, 5; Mrs. Martin, 1; Mrs.

B. B. Lansing, 1; E. M. Gilbert, 10, 53 75

Second Ch., Coll., 8 50; W. J. Bacon,

20; Rev. A. Savage, 5, 33 50

Watertown, Second Ch., 25 57

Westford, 25 00

8762 04

THE
AMERICAN PASTOR'S JOURNAL,
OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

A DEATH-BED CONVERSION.

EARLY one morning in February last, a young man called to see me, with the request that I would get into the sleigh with him, and go and visit his father, who, he said, was dying. His father, I found on inquiry, was a Mr. T., who lived about seven miles from this place, and who was known to me scarcely otherwise than by name. After we had started, I inquired of the young man respecting his father's state of mind, his past history, &c. He told me that he had been brought up a Congregationalist; that he came to this country some thirty years ago; that his life, he supposed, had been a good deal exceptionable; that he appeared about a week after he was taken sick, (which was about four weeks previous,) to have been brought to repentance; and that, as he had never made a profession of religion, he was desirous to do so before he died, by partaking of the sacrament of the Lord's Supper. On arriving at the house, I found the family in tears, and I was immediately conducted into the sick man's room. Mr. T. had his reason perfectly, and could speak in a whisper. The family were disposed to press the immediate administration of the ordinance referred to, as it was thought that the father could survive but a very short time. I replied, that whatever the event might be, I could not proceed unless the path of duty should be plain. Upon this, a pious person present, gave me an account of Mr. T.'s exercises during his sickness, and of the manifest change which had occurred in his views and feelings

about three weeks previous. On conversing with the dying man himself, my mind was as well satisfied as it could have been in any case of the kind. He had, in his youth, been well instructed; and although he had lived for more than fifty years without God in the world, he appeared, at length, to have come to himself. A few days after his illness commenced, he appeared to have such an overwhelming sense of the wickedness of his heart and life, that he was thrown almost into despair. This state of mind was succeeded by a hope in the Saviour, at first, faint and trembling, but at length more and more confirmed, and, if we may judge from its fruits, scriptural. He appeared perfectly calm, and to be equally removed from slavish fear on the one hand, and from presumption on the other. I asked him if he could give himself, soul and body, to Christ, as a poor, lost sinner. He replied, "I think I can, and do." I asked him if he thought he had a proper sense of the wickedness of his heart and life. He replied, "I have seen much of myself; more, almost, than I could bear. I have nothing to plead but the mercy of God. I have tried to cast myself on Christ, and I do feel that he has received me." On my inquiring why he wished to partake of the ordinance of the Supper, he replied in substance—"I am aware that there is no inherent efficacy either in this ordinance or in any other, but I should consider it a privilege to partake of it before I die. I have never made a profession of religion. I wish by this act to confess Christ: I wish, by my dying testimony, to declare to my neighbors and

friends, their obligation to confess Christ.'

The case to me was new, but I thought of the words of the apostle, "Can any one forbid water," &c.; and after we had knelt in prayer around Mr. T.'s bed, I proceeded to administer the symbols of a Saviour's death to him, and two or three other communicants present. It was a solemn hour, and I trust that the exercises were blessed to the good of the spectators.

I should add, that for a fortnight or more before he died, his words were mostly either those of prayer and praise, or those of exhortation. With great earnestness he urged his family and neighbors to embrace Christ. A few days afterwards I attended his funeral. Two or three reflections naturally arise:

1. We see in the case of Mr. T., the importance of early religious instruction. For more than thirty years he had, for the most part, been excluded from the privileges of the gospel; and although he had disregarded, yet he had not forgotten the instructions he had received in his childhood.

2. It is but seldom that what is called a death-bed repentance is by any means satisfactory. The wicked, for the most part, are driven away in their wickedness. Mr. T. *appears* to have died like the penitent thief, and there is much reason to hope that he is now with his Saviour in paradise.

3. Mr. T. mourned, till his last breath, that he had not lived a pious life. He felt that he had dishonored God, and injured the souls of others. If sinners wish to die in peace, let them repent at once. God may not extend mercy to *them* as he did to Mr. T.

4. How various are the cases with which ministers of the gospel have to deal! While on the one hand they should guard against daubing with untempered mortar, they should, on the other hand, become all things to all men. The Saviour did not break the bruised reed, nor quench the smoking flax; neither should *they*. What a privilege, to comfort, in a dying hour, even one who has been saved as if "by fire!"

EXERCISES OF A FEMALE.

[Selected from accounts of religious events in the early part of the present century; and inserted by request.]

During a religious awakening, Mary (for so we shall call her name in the present account,) fixedly opposed the work, treated it with levity and contempt, and with great obstinacy for several months continued to *reject* the counsel of God, and to put far from her eternal life.

But O, how mysterious, how wonderful and gracious, were the designs of Divine Providence! At a time when she appeared proof against all serious impressions, God was pleased, in a very sudden and surprising manner, to tear away, if I may so speak, the thick veil which had been upon her heart, to open her eyes to see its sinful deformity, and to fill her soul with pungent and inexpressible anguish.

By request, the writer of this article made her a visit; he found in her very deep distress, and, to appearance, under clear and strong conviction. She expressed herself, at this interview, to the following effect: "I have heretofore been the most ignorant and stupid being that ever lived. The one thing needful, the care of my soul, I have altogether neglected. I have been astonishingly unmindful of God; and the solemn realities of eternity I have banished from my mind. Thus have I lived, all my days, to the present time. O my heart, my hard and sinful heart! It is full of sin—full of every kind of pollution. Never was there so great a sinner. My sins appear too great to be forgiven. It seems as if there could be no mercy for me. I deserve none. Everlasting burnings are my just due, and I cannot but wonder, that God has kept such a wretch so long out of hell. What shall I do. O, what shall I do?"

After addressing the throne of grace in her behalf, and conversing with her in a manner the writer thought suitable to her situation, he left her, apparently somewhat more composed, but without any real relief.

Soon after, making her another visit, he found her much in the same state of mind as before. Her distress,

however, did not appear altogether so great; but her conviction seemed to be more clear and deeply fixed. He endeavored, at this time, to convey to her mind as forcible and correct ideas as possible, of the nature, the magnitude, and dreadful consequences, of sin; and of the nature, reasonableness and necessity of repentance towards God, and of faith in the Lord Jesus Christ; and of her obligation immediately to repent and believe, or to become a new creature.

He endeavored also to elucidate, and impress upon her mind, the following things;—that the merciful provision of the gospel is abundantly sufficient for all who are but disposed to avail themselves of it; that the greatness of her sins would be no obstacle to the everlasting salvation of her soul, were she but willing to accept that salvation, freely offered to her in the gospel; that all things were ready for her pardon, safety, and eternal happiness; that, should she perish, she could have none to blame but herself, and therefore, that all delays and excuses, with respect to compliance with duty, were very dangerous and unspeakably criminal; and, in fine, that since God had come near to her, by the convincing operations of his Spirit, her criminality would awfully increase, should she continue to resist his strivings, and that her situation would become unspeakably more dangerous and deplorable than it ever had been, should she grieve the Spirit to depart from her.

To these observations she listened with eager and anxious attention, and appeared to be affectingly convinced, that these things were really so. On taking leave, she pressed the writer to call upon her again, as soon as might be convenient.

A few days after, he accordingly renewed his visit, and found her comparatively, in a calm and tranquil state of mind; she expressed, however, no hope that she had experienced a saving change of heart. Her greatest anxiety seemed to arise from an apprehension, that her conviction was wearing off, and that she should be left of God, to relapse into her former state of stupid security; yet she ap-

peared to have a clearer view of the nature of sin; of her own unworthiness, and the awful plague of her heart, than she had ever before manifested.

Being particularly interrogated with respect to her views and exercises, the following is the substance of the answers which she returned:—"I appear to myself the most vile, abominable and loathsome of the human race. I can think of no person, however profligate and abandoned, who does not appear, in comparison with my own character, amiable and pure. Nothing in the universe appears so deformed and odious as my own sinful heart. I loathe and abhor myself. But, as much as I discover of the deformity and vileness of my heart, I know that God discovers a thousand times more than I do. He knows my heart, altogether. All its lurking wickedness is fully exposed to his omniscient view. I am sensible that I can hide nothing from him; and I think I would not were it in my power. Although God hates sin with a total hatred, yet I would not hide any of my sins, great and numerous as they are, if I could do it.

"Sin is so abominable and loathsome, it is reasonable and fit that God should hold it in the highest degree of abhorrence. It is perfectly right that God should hate and abhor my wicked heart, my wicked character, my wicked self. As a sinner, as the vilest of sinners, I know that God must oppose me, and set his face against me; and nothing can be more reasonable than this. I do not wish it were otherwise. How can I desire that the all holy God should approve and love that which, even to me, a poor miserable sinner, appears so loathsome and hateful! I ought not to be such a creature as I am. God requires me to hate every evil and false way; to love him, at all times, and with all my heart and soul, and even to be perfect, according to my capacity, as he is perfect. This requirement, I know, is reasonable, nor do I wish it were abated, although I am sensible that I am continually exposing myself to everlasting destruction by disobedience.

"The divine law condemns, and

justly condemns me to hell for every transgression. How really then do I deserve that dreadful place of torment, for my sins, which are so numerous and so horrible! And, should everlasting destruction be my final doom, I know it would be just. God's throne would be guiltless, and my mouth must be stopped.

"O the dreadful end of the ungodly! I know not but that end will be mine! I am in God's hand, and he can and will do with me as seemeth him good. I know that I can neither flee from him, nor alter his determinations. His counsel will stand, and he will accomplish all his pleasure. It is my duty to say, Amen, and I think I can say so. The Judge of all the earth will do right; let his will therefore be done. Should it seem good in his sight to visit me with pain, sickness and grievous afflictions, and even to strip me of my dear children and of all my other wordly comforts, it appears to me that I could willingly submit. I desire to make no terms or conditions with God, but to refer myself and all that I have, without reserve, to his disposal for ever."

Such were, apparently, the views and exercises of *Mary*. The writer has not aimed at confining himself to the exact mode by which she conveyed her ideas; but he has endeavored to make a just statement of the sentiments which she communicated.

It may here be worthy of remark, that although she expressed an ardent desire to be renewed in the spirit of her mind; to be rid of her hard and sinful heart, and to see and realize things of a religious nature, as she supposed good people did, yet she did not appear to apprehend that this was then, in any measure, her case.

It may be important also to add, that previous to this period she had heard but very little conversation on the subject of experimental religion, and had been greatly inattentive to, and ignorant of, religious subjects in general. What she expressed seemed to be eminently the result of divine teaching.

AN INVALID MINISTER.

Joseph Allein, an English clergyman, was distinguished for his learning, piety, and diligence in doing good. He had a feeble constitution, yet accomplished much for the salvation of sinners. While he was sick at Bath, it is related of him that he grew exceedingly in grace, and had much communion with God, and such joys, that neither was his weak body able to bear them, nor his tongue to express them. It so pleased the Lord, that at the same time many heavenly-minded persons resorted to Bath for their health's sake. To these, and to others who came to visit him, he would so enlarge on the dealings of God with his soul, as greatly to edify the hearers, and produce deep impressions on many who were strangers to religion. Even the opposers of godliness, and such as would hear nothing on the subject of religion from others, would receive admonition from Mr. Allein; and that notwithstanding he reproved them for swearing, intemperance, and wanton deportment. His reproofs were managed with so much respect to their persons and places, and so happily timed and tenderly addressed, that they could not but take them well, though they were sharp and plain.

Notwithstanding the time taken up with the bath every day, and the visits from his acquaintance, he kept his constant seasons of retirement for religious duties, four times daily. He engaged his chairman who took him to the bath, to come earlier than the regular hour, for the purpose of carrying him to the schools and almshouses, and to the godly poor, especially the widows, to whom he gave money, conferring with them concerning their spiritual condition, and praying with them. He also engaged the school teachers to teach the catechism, and himself furnished numerous copies for this purpose, besides other small books; and after a week or fortnight he would again visit them and examine their progress.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*

How shall they PREACH except they be sent? . . . *Rom. x. 15.*

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PERSEVERE.

It is a defect in the benevolence of the present day, that it is impatient for results. Effects are looked for too soon; and if they are not realized at the expected period, there is a relaxation of effort, or a change in its direction. Forgetful of the analogies of Providence, which teach us that the alternations of the seasons, the successive and gradual changes of many months, must intervene between seed time and harvest, we are disappointed if the fruit do not accompany the blossom — if large and permanent moral changes are not seen almost coterminously with our first labors to produce them.

This is particularly true in relation to efforts for the salvation of our own country. There is scarcely an object that can be named, which promises more for the progress of the whole cause of Christ in the world, than the general spread of true religion here. The importance of this object is two-fold. First, here are more than fifteen millions of souls, who in one generation will have impressed their character on a still larger number of their successors, and departed to the awards of the judgment seat. Secondly, the American people are fitted by many considerations of character, soil, government, &c., to be influential in advancing or retarding the gospel among other nations. Here is the recruiting ground for the missionary host; here are the magazines from which the weapons of their warfare are to be furnished. *To evangelize America*, then, is a GREAT AND IMPORTANT WORK. And the difficulties are great. While evangelical Christians are attempting this work, infidels and the advocates of different forms of spurious Christianity are as zealously endeavoring to counteract our efforts. The contest is waged from month to month with various success. In one part, light prevails: in another, darkness gains the ascendancy. Here, truth and goodness are on the advance; there, they are retreating before the power of error and vice. True, the promise is on our side, and we know that Christ's cause will ultimately triumph. But it may not be this year, or next, or ten years hence. It is not for us to "know the times and the seasons which the Father hath put in his own power." It is ours to *persevere* — his to crown our efforts with success in due time, if we faint not.

In saying that the churches expect results too soon in the work of evangelizing this country, we must not be understood to imply that favorable results have not crowned the efforts already made. We are sometimes filled

with astonishment at what God has done in answer to the prayers and exertions of Christians, especially for the cause of Christ in the West. But the work was greater than many imagined. It is difficult without a personal survey, for any one to get a true conception of the vast area over which moral influences must be spread. We may examine our maps, and make our estimates, and ascertain the arithmetical magnitude of the work; but it is only by actual exploring, and personal contact with the people at their homes, amid their real circumstances, that a true conception can be formed of the nature and difficulties of the enterprise, of the time requisite, and of the various means to be employed.

The conclusion to which the researches of this Society has conducted the Committee, and to which they wish the friends of the cause to come, is, that their work is large and long. It will be no brief skirmish that shall win this country to Immanuel. The contest will be arduous and protracted. Let Christians, then, make up their minds, to do *more than they ever have done* for this cause, and to *keep on* doing more. Every form of well doing, in promoting Christian education, distributing the Scriptures and tracts, and especially in preaching the Gospel, must be continued, and with increased efficiency. Every encouragement that a reasonable degree of success can give, is furnished by the history of past efforts;—*i. e.* the success has been in large proportion to the means employed. And then, if we would have further motives, let us consider what a Master we serve! How unshrinking in his endurance, how long-suffering in his labors for our salvation! Having then such an example, let us not esteem any sacrifice too great, or any continuance of exertion too long for us to make in his cause.

REPORTS OF MISSIONARIES.

TRIALS OF THE MISSIONARIES

Arising from pecuniary embarrassments.

From a Missionary in Michigan.

I HAVE been perplexed for a few months past, in procuring food for my family.—Most of my church and society are mechanics. I believe all but four or five have to purchase the provisions which their families consume, and are dependent, generally, upon their labor for funds to do this. The pressure in commercial affairs produces a stagnation of business, so that it is almost impossible for a large portion of my church and society to get a single dollar. Many valuable members of the church and society, including all the officers but one, have lived, for weeks together, and some for months, without meat and without vegetables of any description, and could not get the means of procuring them. Your Missionary has shared, to some extent, in these privations. Had it not been for the assistance derived from your Society, my family must have suffered extremely. The society here has not paid me a dollar since last January; and

we have no farmers from whom I can be supplied with the necessaries of life. The people seem willing to do what they can, but you will perceive, from what I have already stated, that they are unable to do much *at present*.

From a Missionary in Indiana.

My support for this year is not as good as it was last year. Persons of other denominations and men of the world say they did not intend to continue their aid for more than a year; they only wished to give us a start; and thus leave the whole burden to rest on the little church. Though the members of the church generally doubled their subscriptions, they cannot raise more than \$160, and it is expensive living here, so that from these facts I was induced to apply for a commission another year. Necessity compels me to renew my application. We have been much afflicted. Myself, wife and four children have been sick; my wife is still confined to her bed—I and the children are able to be up. It was with diffi-

culty that I preached yesterday, sitting down. In our affliction we were left without a morsel of any thing until the sympathies of the people were awakened in our favor. We can truly say the Lord provided for us.

I learn from reports that your Society is in distress, and if I had any other way of doing, I would not apply; but I am out in this country now, and too poor with my large family to go back, and too feeble to maintain them by manual labor. Yet I despair not; the Lord is pleased to own my labors, and that bears me up.

From Another.

Necessity compels me to do what I had resolved not to do—to send my draft. I have been waiting with great anxiety to hear that the treasury was relieved from its embarrassment; and still hope that it is, or will be before my draft reaches you. But suffer me to say, without going into particulars, that my case is urgent. I could fill my sheet if necessary, with my plea. I wish it were in my power to relinquish a part of it; but I cannot without great embarrassment.

Another Case.

I received your letter stating the embarrassments of the A. H. M. S. and containing a request that I should not draw on the Society for the stipulated aid in my commission from you. This has embarrassed me very much. I had in several instances entered into contracts depending on the receipt of that sum to meet them. I had bought oats for my horse of one man, and sugar for my family of another, and was obliged to give up the articles because I could not pay for them. I cannot tell what to do under these circumstances. I sometimes think I must leave this people; but that would be like destroying all that I have done. The Lord has blessed my labors here in the conversion of sinners and the building up of his church, and the church are unwilling to have me leave on any considerations.

This church is poor. We began to build a meeting-house, but it has come to an entire stop for want of means; and yet, every Sabbath reminds us of the urgent need of it. But enough of this: *the Lord will provide.*

A Missionary in Ohio writes,

Hitherto my own family has been supplied with the necessities of life, but we have found it necessary to practice a rigid economy, to make our income meet our expenses. I think I have at times, during months past, learnt to offer the petition as I

never before offered it, "Give us day by day our daily bread." It has been said that "the time of man's extremity is God's opportunity." It may also be said to be the time of man's opportunity, since then he may learn to prize blessings which he might otherwise undervalue.

AFFECTING LIBERALITY.

The following instance of self-denial and generosity has affected us deeply, and the more, as it is by no means the first example of "deep poverty abounding to the riches of his liberality," afforded by our acquaintance with the writer:

In the last letter I received from you I was apprized of the embarrassed state of the Society, arising from the unparalleled pecuniary pressure in the country. In consequence of this embarrassment, it was recommended that efforts be made to raise money to aid the Society. But the great scarcity of money among us, would have rendered all efforts unavailing; and therefore I did not think it expedient to call upon the people for assistance. Though, perhaps, I may be as much in need of money as many missionaries, having six in my family dependent on my salary; and having had considerable sickness in the family since my last report; and having received less than thirty dollars from the congregation, for the last three quarters of the pastoral year, yet I think I feel willing to share with others in bearing the burden of the day. Twenty-five, of the seventy-five dollars which will be due me in September, I give as a donation to the Society. It has appeared to me, Sir, that if ministers of the gospel, who feel kindly to the A. H. M. S., and who have very ample salaries, would do what they could, without depriving their families of any of the real comforts of life, in aid of the Home Missionary cause, the Society might immediately proceed in its operations, without embarrassment.

COMMENDABLE AND SUCCESSFUL EFFORT.

The church alluded to in this article are dependent on Home Missionary aid. The severe pressure of the times obliged the Executive Committee to reduce their last appropriation *fifty dollars* below the sum requested. This caused great disappointment to the people, and, also, to the pastor. The latter, in particular, was embarrassed, not only by cutting off a portion of his support for the coming year, but also by the inability of the Society to pay the amount due for the labors of the previous year. These disappointments,

however, did not diminish the confidence of the people in the Society, but, as will be seen by the following letter from the pastor, gave a stimulus to their benevolence, and thus enabled them to raise, on their own field, a considerable portion of the amount appropriated to its cultivation. We commend the example to all friends of the A. H. M. S., and especially to all churches needing aid, as teaching the lesson that "we never know how much we can do until we have tried."

A dollar from each church member.

I received the Home Missionary containing the article, "The Missionaries are Suffering," and also the New-York Observer, containing the appeal of the Secretary of "the Western Agency of this State," and suggesting the plan to the churches of endeavoring to raise speedily for the Home Missionary Society the sum of *one dollar from each church member*. In view of this appeal, and those statements, I felt it incumbent on us, notwithstanding our poverty and dependence upon the Society for our very existence, to try the plan, and endeavor to obtain that sum from as many of our members as possible. I thought it best, therefore, to delay sending this report, until I could make the attempt, and communicate at the same time the success of the trial.—Accordingly, I employed the afternoon of the Sabbath preceding the last, in calling the attention of my people to this subject, read to them the above articles, and made such other statements as the case seemed to require; and then told them that I intended, in the course of the week, to call upon them all, and give every member an opportunity of responding to the appeal of the Society. I did so; and as the result of this effort, I am happy to state that yesterday I paid over to your agent, the sum of \$71 31; besides which there remains subscribed \$32, which will be paid in the course of the fall; making the sum of \$103 31 which you will receive from this church in answer to your appeal. I am the more gratified with this result, as it exceeds very considerably the amount which I supposed it possible to be raised by us, under existing circumstances. We have seventy-five members connected with our church; but of these there are only fifty-seven within the bounds of the congregation, the rest having removed without letters of dismission. I would also state, that of the above amount subscribed, \$45 is from two individuals—\$30 from one, to constitute a life member of the Society, and \$15 from another, in part for the same purpose. But deducting these sums from the amount, there remains a sum a little more than equal to a dollar for each member within our bounds. I have

no hesitation in saying, that if the churches generally would come up to this effort, and give in proportion to their ability as our people have done, the treasury of the Society would be full to overflowing. The most of our members have given out of their poverty. They are chiefly females, (we have only thirteen men in the church,) and the greater part of them are poor, many of them dependent on their own daily exertions for support. For a few of this class, who really had not the means of giving, some of those more able have given a dollar, in addition to one for themselves. Others who felt unable to give this sum, were permitted the privilege of giving what they could, and two or three who are not members have also contributed. In this way we have raised the amount.

I have thought, why cannot the churches *generally* adopt this plan, and *act upon it*. It is surely feasible. All that is necessary, is, for every minister to lay the subject before his people, and then *let every member be personally solicited* to contribute as soon as possible his share. I am quite sure, that if *this church* could raise a dollar from each member, there are very few churches in which, with proper effort, the like sum might not be raised; and thus the Society be immediately relieved from its distressing embarrassments, and its Missionaries be no more obliged *actually to suffer* from the want of the necessities of life.

ALABAMA.

From Rev. Robert Holman, Mardisville, Al.

AWAKENING.

The Lord hath been pleased to pour out his Spirit and revive his work in one of my churches. In the Hatchet-Creek church, twenty-five miles from this place, I commenced a sacramental meeting on Thursday, the 20th July. It was numerously attended from the beginning, but with no special indication of the divine presence, until Sabbath evening. Before the close of the service, the influence of God's Spirit was manifest in every part of the assembly. There was no noise; it was "the still small voice"—a deep and solemn feeling, more resembling a death-bed scene than any thing else. All kinds of temporal business were suspended, and all classes came to the meeting. The interest increased until the close. We were compelled to discontinue the meeting on Monday night. I had no assistance except that of an eminently pious and efficient elder.

Thirteen have been added to the communion of our church; some will join other churches, and multitudes went away un comforted. Oh that the converting and saving grace of God may go with them!

MISSOURI TERRITORY.

From Rev. A. Jones, Harmony, West of Missouri.

My time is now divided between this place, Deep-Water, and a small settlement about six miles north of this. The prospect for doing good may, on the whole, be considered encouraging. The little church at this place still lives, and continues to enjoy the ordinances of the gospel. Our last communion season, three weeks since, was peculiarly refreshing. God's presence seemed to be manifested, and his children much strengthened. There is now an encouraging prospect that the company of believers will be considerably increased in my little circuit during the present year. Seven belonging to the Presbyterian church are expected to settle on Deep-Water this fall. Should our expectations be realized in this respect, it may be thought best, in the course of the winter, to organize a church there. Some others of other communions may unite with us.

Frontier Churches.

The disorganized state of society on the frontiers generally, is no small obstacle in the way of the success of the gospel. Even Christians, coming from a distance and sitting down in neighborhoods of this kind, lose much of their zeal, if nothing more. It is much to be regretted, that many who once shone as lights in the world, on removing where their influence is most needed, suffer their love to cool, and their lights to be hid under a bushel. This is but the natural consequence of being deprived of the means of grace. What a comment on the depravity of the human heart is the fact, that when we are the most loudly called upon to double our diligence, we are the least disposed to put forth even common exertion! I speak in regard to religion. It is not so in regard to the things of the world. It must necessarily be a long time before Christian societies will stand on that firm basis, along the frontiers, which is most desirable. One reason is, people feel less permanently settled, and of course feel less interest in having things as they should be. Little is done by way of schools and other means of improvement. There is less public spirit, and of course less is done for the public good. It is exceedingly difficult to collect the smallest sum for any benevolent object. The most that a minister of the gospel may expect, is a night's lodging and horse feed. A large proportion of the eight years past I have spent in preaching to the destitute settlements in this vicinity. All that I have ever received from the people is twenty-nine dollars, twenty-five of which was given by one individual.

Even marriages are often solemnized without any offer of compensation being made. This ought however to be imputed more to the custom of the country than to the state of feeling. In this section of the country it would be a death blow to a minister's usefulness to have it known that he received a salary (though ever so small) from the people. When we take these things into view, it is hardly matter of wonder or surprise, that we find so few prosperous churches. But notwithstanding, the gospel, and the gospel alone, applied by the Spirit of God, is able to remove these difficulties. Efforts must be made, and followed up, if we would look for any favorable change. However barren and fruitless, I sometimes feel happy that the Lord has been pleased to call me to this field of labor. I feel willing to continue my feeble efforts, and would ask your prayers to God, that he would give them the right direction, and crown them with his blessing.

PRAY FOR THE MISSIONARY.

Upon a review of the past year, I think I have cause both for gratitude and deep humility. The Lord has preserved my health, and enabled me to endure many trials and hardships incident to the life of a Missionary in this newly settled region. I have labored hard, and fared hard. The deplorable state of Zion has often given me great distress. I have sometimes thought that almost all the cold-hearted, worldly-minded professors of the East had emigrated to this country, for there are multitudes of them here that cannot be brought to the performance of any Christian duty, who are remaining out of the church in this region. Indeed, they seem to esteem it a privilege that they are away from the restraint of the church. Surely, they are the most inaccessible of any class of hearers that the minister has to deal with; hanging upon an old hope, and will often be offended with the man that attempts to disturb it, though all the evidence goes to show that it is like the spider's web. If a minister preach that the religion of the Bible is practical, they cry out, "New Schoolism!" &c. My greatest trials have been from professors of religion; but God has given me grace to bear all. But I trust that my "labors have not been in vain in the Lord." Some have been stirred up to duty, and some sinners have, I trust, been brought out of darkness to light.

INDIANA.

From Rev. R. J. Hall, Thornton, Ind.

REVIVAL.

Our last communion at this place, Sabbath before last, was a season, we trust,

long to be remembered by the people of God, as a time of refreshing to their souls, and of awakening to many careless sinners. On the Saturday previous, there were very manifest evidences of the Holy Spirit's working on the hearts of saints and sinners. In the evening we held a very interesting prayer-meeting, at which two individuals, deeply impressed, made known to us their situation, and asked an interest in the prayers of God's people. The exercises of the Sabbath were unusually impressive; at the close of which eight or ten professed anxiety. During the week we held two prayer-meetings, and spent as much time as we were able in private conversation with the anxious and with Christians. In this time we have become acquainted with fifteen cases of awakening. Some of these are now indulging a hope, and almost every individual has been brought, as we trust, to choose the Lord's side, and we have reason to expect soon to hear from them what the Lord has done for their souls. We are beginning to feel and hope that this good work will be deepened and extended. Yet we would rejoice with trembling.

I had for some time sunk in despondency with regard to my field of labor, and concluded from appearances that the Lord had no work for me to do here, and was making arrangements to leave in a few weeks; but now I hope, in the end, to reap in joy, or leave the field ripe for the harvest. Most of the awakened are children of the covenant. Some of them are young, some advanced in years; some are heads of families, and some have been intemperate.

My field, as I have intimated before, embraces a country rich in soil and fast filling up with inhabitants. How much good might be done by a revival! how many churches founded! how many souls saved! Oh that Christians would pray for us! Oh that God would breathe on these dry bones, that here a great multitude may rise up to praise him!

HELP NEEDED IN INDIANA.

From Rev. Moody Chase, Danville, Hendricks co. Ind.

I feel very much the need of another brother near, to exchange with and help me. This county is too large for one field. It is painful to think of it as having but one preacher of our denomination. Our people are scattered all over it. Some of them are very much like sheep without a shepherd. Once in some months, they hear the gospel from me. In the interval they have opportunities of hearing the whole circle of evangelical and unevangelical preachers.

I am hoping to see a meeting-house rising up in this town soon for our benefit. The

lot is purchased—the timbers are prepared, &c. Our Sabbath school is now on a better footing than it has ever been.

From Rev. J. R. Barnes, Evansville, Ind.

When I arrived in November last, there were nineteen members of the church, only seven of whom were males. They had enjoyed no Presbyterian preaching for more than a year, except by passing strangers. Every thing was in a low state. The church had been torn by unhappy dissensions, the sad effects of which are still to be seen. Though the population has considerably increased since I arrived, and some additions have been made to the church by letter, still we have very few who are able this year to aid much in supporting the gospel. Most of the increase are mechanics, who have come in with little or nothing but their hands, and this year will be able to do little more than provide for their present necessities.

But I have the compensation of knowing that I have not labored here in vain. My congregation has been regularly increasing, averaging now about one hundred and thirty; some of whom have formerly been entirely indifferent to religion. We have a very flourishing Sabbath school, numbering over one hundred scholars. At present I superintend it myself. The Methodists have a school of about forty, the Episcopalians a school of about thirty scholars. On the 4th of July we had a public celebration, in which all the schools united. A procession of over 200 children was formed and proceeded to the church, where they were addressed in a manner appropriate to the occasion. We hold a teacher's meeting every week, at which the lesson for the coming Sabbath is explained; and which, for the present, takes the place of a Bible class.

Outward circumstances are all encouraging. But we need the breath of the Almighty to give us life. We have frequently the solemn, the attentive audience, with here and there a weeping sinner, but God has not yet appeared in the church; hence we look not for him in the congregation.

A vacant Church.

I have occasionally, when I could be spared here, preached in Warwick county. There is a flourishing church there of about thirty-five members, which has been destitute for a long time. The first time I was there was early last spring. I preached and labored with them two or three days, and God was evidently present by his Spirit. I left several under deep conviction, of whom some three or four were soon after hopefully converted. They need a minister in that

county very much, and would gladly support one.

VIRGINIA.

EDUCATION OF THE YOUNG.

The Christian religion is a religion of light. Hence, wherever it is allowed to flourish untrammelled, it is the first of all the social influences to promote the establishment of schools; and the only one that makes them nurseries of virtue as well as of knowledge. The following is one among the many illustrations of this truth, furnished by the operations of the American Home Missionary Society.

In the education of our youth, there have been no systematic exertions, adapted to promote the object for which I am laboring. Sometimes, we have had no common schools; and at others our children and youth have been instructed by strangers and foreigners. For several months past, I have been determined, if possible, to secure teachers of our common schools who will be active and useful members of the church, who will be efficient Sabbath school teachers, and who will constantly endeavor to increase and render permanent that moral influence which I am aiming to exert. I have succeeded in obtaining two of this character, one male and the other female, who are now teaching in this place; and I find them valuable coadjutors in the work of extending the influence of the gospel. They have entered upon the labors of the Sabbath school with considerable zeal. Our school is well supplied with a library, and we have a small number of very constant and faithful teachers, and the school has for some time been gradually increasing in numbers and in interest. But since we have received an accession of two experienced and pious teachers, it has increased more rapidly in size, and assumed a far more promising appearance; the number of scholars which has generally been, upon an average, somewhere like thirty, now exceeds sixty. Another hopeful indication is the fact, that an association has just been formed for the purpose of establishing an academy. We have already a subscription of \$2,500 for the erection of buildings. This is the first association of any kind ever formed in P. for promoting education, I regard the movement as one which promises good to this people.

MICHIGAN.

From Rev. R. S. Crampton, Mount Clemens, Mich.

THE FIRST YEAR'S MISSION.

With this day the term of my commis-

sion expires. I look back upon the year with emotions of gratitude and regret. Regret, that I have done no more for Christ and the souls of men; and gratitude that the feeble efforts I have made, have been crowned with so much success. The first Saturday night after my arrival with my family, we were unable to sleep till about 3 o'clock of Sabbath morning, in consequence of the noise in a bowling-alley; and we were awakened very early by workmen in a blacksmith's shop. Before it was time to attend church, I probably heard the report of twenty guns, by sportsmen around the village, and, during the day, I was almost constantly disturbed in the same manner. But the change in the habits of the people has been great. I have not seen or heard a man at work on the Sabbath, for several months, and it is seldom, very seldom, that I hear the report of a gun. The alley has been broken up; a large number of children and youth, about 60, have been gathered into a Sabbath school; a temperance society on the principle of total abstinence from *all that can intoxicate*, has been formed and is flourishing. The congregation upon the Sabbath has more than doubled, and twenty-one have been added to the church—eleven by letter and ten by profession. During a part of the winter and spring we enjoyed the gracious presence of God, and twelve or fifteen, we trust, were made the subjects of renewing grace. Thus your Missionary has had many things to cheer his heart, and urge him on in his Master's work; but he has also had many trials, and trials to which pastors in New England are strangers; at least I never knew them there.

VERMONT.

The Missionary at Saxton's River

Writes: "Though we have not enjoyed any thing like a general revival of religion, yet a few mercy drops have fallen. Five or six, in the judgment of charity, have passed from death unto life. Fourteen have been added to the church, seven of them by profession of their faith, and some five or six more are expected to unite soon. Our Sabbath school is very interesting, numbering one hundred and twenty, embracing all ages, and having a library of 227 volumes. We have contributed \$21 to Foreign Missions, and \$20 to Home Missions. The additions to our church, the hopeful conversions, the harmony which exists in the church, and their willingness to do what they can for the support of the gospel at home and abroad, are cheering to the heart of your Missionary. But there are other things which are discouraging. Error has here taken deep root. Sin abounds; there

is much profaneness; and although there has been a decided advance as to the observance of the Sabbath, there is yet an awful desecration of holy time amongst us.

LOWER CANADA.

From Rev. A. J. Parker, Shipton, L. C.

REVIEW OF MISSIONARY LABOR.

I now close *eight years of labor*, such as it has been, in this place; and this wants but a few months of the whole term of my ministry: and, even after eight years, I cannot say that I have labored so abundantly, or that those poor labors have been so abundantly blessed of God, that the gospel can fully be sustained yet without further foreign aid. But the review of what God has done for us does nevertheless cheer my heart, and not mine only, but the hearts of many.

During the first six of these eight years I was the Missionary of the Canada Home Missionary Society, before it became auxiliary to the American Home Missionary Society; and I was the first whom they commissioned. When I came hither I had no relative, no individual of former acquaintance in the country. The place had never been visited or explored with reference to its destitution; and I suppose that no Presbyterian, and not more than two Congregationalist ministers had ever been here; and never a week's labor performed in the township by those two ministers. There was no Presbyterian or Congregational church or minister within 65 or 70 miles, and the nearest Orthodox Baptist church was 50 miles away, and they were destitute. In this place a Methodist class *had* existed, but no religious society or minister was to be found when I came. Very few of the settlers were or ever had been professors of religion. I could find but two males in the place that called themselves members of a church of our denomination; but in these we had no good representation. Nor was prejudice against our denomination and their doctrines at all wanting. But God can raise up children to Abraham out of the stones, and make "those a people which were not a people." And it has pleased God so to order in his good providence, that for three years past we believe that throughout this and at least one adjoining county, the state of public feeling has been more warmly enlisted to obtain and cherish ministers of our denomination than any other. And we bless his name, that, to some extent, the 'hearts-desire' of God's scattered people has been realized, in that messengers of good things have been sent them. At present we can greet five sister churches and four laborers in the Lord within fifty miles,

though but one of these is nearer to us than 35 miles. 'Behold what hath God wrought.'

Our own little flock numbers about sixty, who, we trust, walk together agreed. Our Sabbath school and Bible class are at present more interesting on the whole than we have ever witnessed.

The lack of provisions and scarcity of money has affected us here as it has other communities. I could tell you of a number of families who contribute for the support of the gospel, who have lived days and weeks without meat, bread, or potatoes: and without the aid of your Society, for aught we can see, your Missionary's family might have been brought to like straits. But we have much occasion for thanksgiving.

During the six months now closed, the state of my health has forbidden my performing very much of ministerial duty, except the labors of the Sabbath, and this in considerable weakness. I have, however, volunteered to visit, or cause to be visited, each family in the township in behalf of the Montreal Auxiliary Bible Society, and supply the destitute with Bibles. I am now ready to report about 150 families visited, and nearly 100 remain.

The destitution is considerable, though less in this township than in those where none had been previously furnished.

Loving to hear the Gospel.

I saw some most unquestionable proofs of love to the gospel here. One aged widow frequently comes to our sanctuary, walking *four miles*, and other females walk as great a distance, over roads almost too bad to be passed in any other way. And it is not uncommon to see an aged and infirm man, and sometimes others, who walk *six miles*. In visiting these distant families, as I sometimes do, where they have just broken in upon the dense forest and erected their log houses, I meet a welcome that more than compensates for all the labor. And in some instances as I have drawn nigh these dwellings, I have listened to the voice of prayer, breathed forth in language and fervency that seemed to tell that God was there.

During the half year now closing, we have entered and dedicated to God our new and commodious house of worship. And God has made some souls joyful in the house of prayer. In consequence of getting the place prepared, we have seen our congregation very considerably increased, and there has been manifest a greater interest in the ordinances of the gospel and more unanimity of feeling in the congregation, and we hope that God will yet make the place a sanctuary for many souls.

In closing, I cannot refrain from expressing most sincere thanks for the kindness your Society have shown us in their appropriations; and I trust that souls saved in the day of the Lord Jesus will be proof that their labor was not in vain, in the Lord.

OHIO.

From our Missionary at Tiffin, O.

A LARGE FIELD, AND FEW LABORERS.

Tiffin is the county seat of Seneca county, central in its location, and has a population of from twelve to fifteen hundred souls, and must eventually be a place of considerable business. It is desirable that a healthy influence be imparted from this to every extremity of the county. An influence of some kind will not fail to be imparted. This is a strong hold of Romanism. There is no Presbyterian or Congregational church in the county north, south, or west of this; while in the south-east part there are four, and Presbyterians and Congregationalists in at least eight townships must, for some time to come, enjoy church privileges here, or be without them. Most of these townships are new but thickly settled. Nor, I might add, is there a church of our order in any of the adjoining counties north, south, or west of this, nearer than their centres; leaving an area of nearly forty miles in diameter, most of it thickly settled, without a Presbyterian or Congregational church or preacher, beside myself, to administer the ordinances, or break the bread of life. When I look upon this destitute region, in the eastern part of which Tiffin church is situated, so neglected and uncultivated, my heart sinks within me, and I am ready to exclaim, Who shall gather and feed Christ's scattered sheep, or bring into his fold those ready to perish?

The members of this church are so widely scattered as to render it difficult to make a direct impression upon it as a body. There are but four families in town, any of whom are members of our church. The other members are scattered in various directions for several miles; and some absolutely too far to give any thing like a constant attendance. There are not members enough of our order in town, to afford accommodation to members from abroad for any length of protracted exercise, or material to much extent for a Sabbath school. A small school has been sustained through the year, which we are now making efforts to enlarge by co-operating with the Reformed Methodists, other orders in town having the ascendancy. We are destitute of a meeting-house, and too poor to build. We have worshipped till lately alternately with the Reformed Methodists, in an old school

house, (of which we had no control,) both incommodious and often too strait for our audience. Under this embarrassment we applied for, and were refused the use of the court-house, which has recently been erected, large and capacious. The Reformed Methodists have since built a commodious house which they welcome us to use when it does not interfere with their arrangements; for which we are grateful. Thus the Lord still provides. Our people make it a point, as far as practicable, to assemble at Tiffin for one service on the Sabbath; but on account of the distance, and badness of the roads, or *ways* (for we do not in all cases have roads) and want of the means of conveyance, they are unable to bring with them, as yet, the larger part of their families. This difficulty we hope may be obviated, as the country is improved. Another discouragement is the diversity of sentiments prevalent, and the almost endless variety of sects, divided and subdivided, till few can be found to co-operate.

Thus situated, with my family eleven miles distant, I have preached every other Sabbath morning in Tiffin since the date of my commission, and previous to preaching, have conducted a Bible class of about thirty members; and in the afternoon and evening, have preached once or twice as was practicable in some distant neighborhood, in different directions, where some of our members reside. My congregations have been respectable for numbers and apparently attentive. Since I reported in April, ten have been received into our church, six by letter, and four on profession. In one of my outposts of preaching, a Sabbath school of about forty has been vigorously sustained by one of our elders; and I have there recently commenced a Bible class of some promise. At another, seven miles from Tiffin, a reading meeting is held and the scriptures are read by a few families, on the alternate Sabbaths, with a view of being examined on some portion as often as I can visit them. In several places Sabbath schools might be established within the bounds of this church, if superintendents, teachers and books could be obtained: but in these we are deficient, and the fields lie waste. I have endeavored on week days to visit families and lecture, as time and strength would admit.

EMBARRASSMENTS.

Though in comparative retirement, compared with commercial cities, my people and myself are truly embarrassed. Never was it more difficult than now, for my people to meet their subscriptions, nor a time when articles of living were higher. It is repugnant to my feelings to spread on pa-

per my pecuniary embarrassments. Suffice it to say, that with a wife who for six months has been under medical treatment, and two small children to provide for, it requires more study (with my present resources) to meet necessary demands, than is consistent with buoyancy of spirits, or the best interests of my people. Yet, trusting in the Lord, I shall endeavor to continue, as I am able, my labors, and patiently wait the development of Providence; ever praying for success on my own labors, and the efforts of your Society.

I feel as much disconcerted with the deficiency in the missionary funds as those who have failed for thousands. How to pay my debts and support my family is unknown to me at present. The congregations where I labor will not be able to do what I had anticipated. This is a lumbering and grazing country, and is much more crippled and embarrassed than other farming communities.

NEW-YORK.

A DARK PICTURE.

I think that no consideration but a sense of duty could induce me to continue and labor here. Though there is frequent preaching in the town, and some by Baptist and Methodist brethren that is good, still this is emphatically a moral waste. So is the whole region west for more than seventy miles, and, much of the way, as many in width. After all that can be said of the imperfections of the church, (and surely, if angels could weep, they would weep to look at her,) what would be the condition of our country and the world, should she give up all efforts for the world's salvation? There can be no doubt but that the declaration of the beloved Redeemer of men to his disciples, "Ye are the salt of the earth," was then and for ever will be true.

Missionary experience.

The language of my dying mother to me,

a few days after I was licensed to preach, (and I know a thousand times better what it means now than I did then, thirty years ago,) was, W., you may find great opposition and complicated trials in preaching the gospel, but don't fear, preach it plainly and faithfully: you and every disciple of Jesus has his promise, "Lo I am with you alway even unto the end of the world." That is enough, yes, W., that is enough. Amen. Were it not for his *grace* in the fulfilment of that promise, I surely should have given up long ago.

My spirit is ready to *die* in me now, at times, in view of the ignorance, stupidity, vice and consequent ruin, in the midst of which, God in his righteous, and I have no doubt good providence, has placed me. I have now been here three months, and had I known what was before me, probably should never engaged. But blessed be God, I did not know, and am, on the whole, not sorry. No, brethren, I have sometimes been led to bless God that I am here. Probably more than one half of this whole population around me, are laboring to believe, and to persuade others to believe, that they have nothing to fear after death. They profess, most of them, to be Universalists, but are downright infidels. They think more of the writings of infidels than of the Bible. They have no confidence in it as a book divinely inspired. You will know, of course, that the morals of the people are awfully corrupt—more generally so than in any other place in which I ever lived. I honestly believe that multitudes about me have no more sense of moral obligation than pagans. Others, whose condition seems more hopeless still, oppose the truth and every thing that is good, because they know and hate it. I could relate conversations and scenes at which you would weep, and in view of which it has, at times, seemed I should die. These very scenes, at times, lead me to bless God that I am here, and make me willing even to *die here*, if the will of God be so, if I may be, as I have no doubt I shall be, the means of salvation to some precious souls.

THE STATE OF THE TREASURY.

It is due to the friends of Home Missions, in times like the present, to keep them informed of the state and prospects of the treasury of the Society. The accounts which we have published from month to month, since the last anniversary, have given abundant proof that the pressure has been very severe on our missionary churches, and that no small amount of suffering has been experien-

ced both by the people and their ministers, especially in the West. These facts, when spread before the public, have touched the chords of Christian sympathy. We have had substantial proof, that the Society and the cause it is engaged in promoting are dear to God's people. It is with deep emotions of gratitude, that we bear our testimony to the existence and activity of Christian principle in the churches. They have not been altogether submerged in the overflowing tide of

worldliness. The necessities of the cause have touched their hearts, and relief has begun to flow in; and we have great confidence that if the real wants of the Home Missionary Society can be placed before the Christian public, they will be fully relieved.

Agreeably to the request of the Committee, the Missionaries have withheld their drafts on the Society. As fast as the necessary funds could be collected, the remittances have been made to those who were supposed to be most in need. In this way the Society is every day doing something to relieve the necessities of its Missionaries. *If the liberality of the churches continue, the Committee hope ere long to make their payments overtake their indebtedness.* But if, through any misapprehension, our friends should suppose that the crisis is past, and their efforts are no longer so necessary as they have been, the process of relief will be at once arrested. We say the process of relief. But are the churches willing that the A. H. M. S., even in the present season of embarrassment, should do no more than relieve the wants of its present Missionaries? Must the new cases of applicant congregations all be refused the aid they so much need? Must the many minis-

ters, who, from time to time, ask to be sent into the wide harvest, continue to be denied? We hope not. It would be a reproach to the churches, and bring barrenness upon them, if they should let the missionary enterprise stand still. The genius of this enterprise, like the Christianity of which it is the appropriate development, is aggressive. Like Israel in the Red Sea, it must go forward or perish.

TO THE MISSIONARIES.

The Missionaries of the A. H. M. S. are requested still to withhold their drafts until they hear from the Committee. Some have regarded their cases as so pressing that they have drawn on the Society for the amount due them. Were all to do this, it would be impossible for us to meet their orders, and extreme embarrassment would ensue, if not the entire defeat of the measures of relief which are now in progress. In cases where the payment can be no longer deferred, it will be better to write to the Secretary and request remittances. Be assured, the self-denial and patience which you have exhibited is appreciated by the Society, and every effort will be made to redeem its pledges.

Appointments by the Executive Committee of the A. H. M. S., from August 15th to Sept. 15th, 1837.

Re-appointed.

Rev. Truman Baldwin, Somerset, N. Y.
Rev. L. Hall, Centreville, N. Y.
Rev. James T. Hough, Mentz, N. Y.
Rev. Samuel Scott, Peruville, N. Y.
Rev. J. B. Potter, Gates, N. Y.
Rev. Elijah Wollage, Pultney, N. Y.
Rev. J. W. Woodward, Shrewsbury, N. J.

Rev. A. J. Parker, Shipton, L. Canada.
Rev. W. F. Curry, Agent in Canada.
Rev. Moses P. Clark, Potton, L. Canada.
Rev. Jonathan Kitchell, Peru, N. Y.
Rev. Geo. Eastman, Farmington, Mich.
Rev. Henry Kroh, German ch. Wabash co., Ill.
Rev. R. S. Crampton, Mount Clemens, Mich.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 15th to October 15th, 1837.

NEW HAMPSHIRE—

Mass. Soc., R. N. Fisk, Esq., Treas., viz:
Dunbarton, John Buntin, L. M., in part,
5; Mrs. Abigail Buntin, L. M., in part,
5, 10 00
Athol, Mass. a few individuals in Rev. Mr.
Warner's Society, 8 33

VERMONT—

Windham, Cong. Ch. Mon. Con. Coll., 16 00

MASSACHUSETTS—

Holden, Miss J. Perry, 3 00
Sutton, Fem. Benev. Soc. by H. A. Tracy, 85 00
Uxbridge Sab. Sch. by W. C. Capron, 15 00

CONNECTICUT—

Danbury, Eli T. Hoyt to const. Henry
Thatcher Hoyt, L. D., 100 00
Fairfield, Friend 9; a Lady, 5, 14 00

Fairfield Co. West. Dist. Miss. Assoc., G.

St. John, Treas. viz:
Greenwich First Cong. Ch. and Soc. 9 00
Greensfarms Cong. Sch. and Soc., to const.
Dea. Joseph Hyde, L. M. 30 00
New Canaan, Balance, 2 37
Norfield Cong. Soc., 13 50
Norwalk 2d Cong. Ch., 13 00
Ridgefield do. do. 25 00
Stamford do. do. 28 00
Wilton Cong. Ch. and Soc., 73 13; Ladies,
34 87, 108 00
Greenwich, Stilson Benev. Soc., Miss S.
Lewis, Treas., 250 00
Meriden Cong. Ch., 32 69; Lad. Sew. Soc.,
27 37, 60 06
Milford, S. A. Marshall, 4 00

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|---|--------|
| New Haven, Ladies' Durand Soc. to const. | |
| Rev. Steph. W. Stebbins, L. M. by Mrs. | |
| Jarman, 30; W., 6, | 36 00 |
| New Haven, East Dist. H. M. Assoc., H. | |
| E. Hodges, Treas., | 35 00 |
| New Haven West Consociation, A. Town- | |
| send, Jr., Treas., viz: | |
| Mount Carmel, Cong. Soc., | 11 86 |
| New Milford do. do. | 28 00 |
| New London, Robert Coit, | 50 00 |
| Newtown, Fem. Memb. of Church, | 2 00 |
| Scotland, Male and Fem. Miss. Assoc., to | |
| const. Mrs. Lydia B. B. Whiton L. M. | 30 88 |
| South Britain, Ct. Cong. Ch., Mon. Con. | |
| Coll., | 21 00 |
| Southbury, Sab. Sch. Cong. Ch., | 5 00 |
| Stonington, Fem. Miss. Soc. by Miss Shef- | |
| field, | 12 00 |
| Westminster, Dorcas Soc. by Rev. G. J. | |
| Tillotson, | 5 00 |
| NEW-YORK— | |
| Amity, Rev. Wm. Timlow, | 5 00 |
| Big Hollow, Rev. Alfred Gardner, | 25 00 |
| Cairo, Presb. Ch., of which 30 is to const. | |
| Phebe Stephenson, L. M., | 71 31 |
| Catskill, Miss Melinda Forman, to const. | |
| Miss Augusta Griffin, L. M., 30, George | |
| Griffin, to const. Frances Butler Griffin, | |
| L. M., 30; Presb. Ch. Coll., 71 21; Or- | |
| rin Day, to const. four Life Members, | |
| 120; E. B. Day, 5; Friend, 5, | 261 21 |
| Fort Edward, Mrs. A. L. Hasbrouck, 3; | |
| Mrs. E. B. Hasbrouck, 1, | 4 00 |
| Gouverneur, Ladies' H. M. Soc., | 6 00 |
| Greenville, T. J. Miller, L. M., in part, 10; | |
| Presb. Ch. Coll., 61, | 71 00 |
| Jamaica, L. I., Young Ladies of Miss Han- | |
| na's School, saved by retrenchment, | 10 00 |
| Keeseville, N. Y., Mon. Con. Coll., 73 25; | |
| Coll., 50, | 123 25 |
| Le Roy Fem. H. M. S., Mrs. L. Comstock, | |
| Treas., | 11 50 |
| Ludlowville, in an anonymous note, | 25 00 |
| Malden, Presb. Ch. Ladies, 31 13; Mrs. A. | |
| A. Buck, 10, | 41 13 |
| Meredith, Samuel A. Low, L. M., in full, | 18 45 |
| Middletown, Dr. Hanford, | 1 00 |
| Newburgh, Coll. by Mr. C. Corwin, | 12 99 |
| Newfield, Mrs. James Nichols, | 10 00 |
| New Lebanon, Mrs. Mary Bigelow, | 1 00 |
| New-York City, viz: | |
| Mercer-St. Ch., Mon. Con. Coll. | 23 61 |
| Murray-St. Ch., Mrs. E., | 5 00 |
| Nunda Valley, Samuel Swain, | 5 00 |
| Osbornville, Rev. L. B. Van Dyck, in | |
| part, to const. Mrs. L. B. Van Dyck L. | |
| D., 50; Mr. Beard, 2 50; Young People's | |
| Benev. Soc., 13 50; A. Stone, 5, | 71 00 |
| Pompey, Fem. Assoc., 12; First Cong. | |
| Soc., 6, | 18 00 |
| Richland, Mrs. J. Holmes, | 2 00 |
| Rondout, N. Y. Presb. Ch., of which 30 is | |
| to const. Rev. Wm. Reiley, L. M., | 60 00 |
| Salina, Presb. Ch. by Rev. H. Taylor, to | |
| const. Rev. David Brace, L. M. | 30 00 |
| Scaghticoke, Presb. Ch. Fem. Aux., by | |
| Rev. J. H. Noble, | 15 00 |
| Syracuse, First Presb. Ch., by P. Dickin- | |
| son, Esq., | 109 00 |
| Troy, N. Y. First Ch., by J. Raymond, | 115 00 |
| Utica, Bleecker St. Ch., by J. E. Warner, | 70 00 |
| NEW-JERSEY— | |
| Hardiston, Mon. Con. Coll., | 15 00 |
| Morristown, Presb. Ch. Mon. Con. 50; Mrs. | |
| C. B. Arden, 50; Washington Valley | |
| Fem. Benev. Soc., 30 37; J. Mills, 10; | |
| J. W. Poiner, 20; R. W. Stiles, 20; | |
| Phebe Mills, 5; J. Mills, 5; L. Mills, 5; | |
| J. F. Voorhees, 5; Dr. S. Condit, 5; Mrs. | |
| E. Cobb, 5; J. C. Whitehead, 5; Sab. | |
| Sch., 8 20; Mrs. Russell's Sch., 1 81; | |

| | |
|---|-----------|
| Miss Byram's Sch. 0 50; other donations, | |
| 24 50, | 250 38 |
| Shrewsbury, Presb. Ch., by Rev. J. W. | |
| Woodward, | 50 00 |
| Springfield, Presb. Ch. Balance, | 25 82 |
| PENNSYLVANIA— | |
| Allentown, Presb. Ch., by Rev. J. Helfen- | |
| stein, | 25 00 |
| Waterford, Presb. Cong., by Mr. Hutchins, | 12 77 |
| DISTRICT OF COLUMBIA— | |
| Washington City, Hon. B. F. Butler, | 150 00 |
| OHIO— | |
| Lyme Ch., by Rev. H. Smith, | 25 00 |
| Randolph, a Member of the Church, | 3 00 |
| Sandusky City, Samuel Moss, 2; Mrs. | |
| Frances Moss, dec., 3, | 5 00 |
| INDIANA— | |
| Evansville, Presb. Ch. Coll., by Rev. J. R. | |
| Barnes, | 10 00 |
| ILLINOIS— | |
| New Salem, Dr. J. Allen, | 7 00 |
| MICHIGAN— | |
| Brownstown, bequest of Dea. David Smith, | |
| by Rev. R. Armstrong, | 25 00 |
| Warsaw, Sab. Sch. Children, by Mrs. S. | |
| Stow, | 1 00 |
| HOME MISSIONARY, | 37 06 |
| | <hr/> |
| | \$2894 48 |

KNOWLES TAYLOR, *Treasurer.*

*Receipts of the Western Agency at Geneva, N. Y.,
from August 12th to Sept. 12th, 1837.*

| | |
|--|----------|
| Campbell, | 8 00 |
| Canandaigua, Ladies, in part, | 14 00 |
| De Witt, Wm. Eager, and family, \$1 each, | 8 00 |
| East Bloomfield, Ladies, in part, 4 04; oth- | |
| ers, 60 14, | 64 18 |
| Elbridge, Fem. Miss. Soc., | 12 75 |
| Elmira, S. Benjamin, 103 50; Anna Deck- | |
| er, 10; others, 5 50, | 119 00 |
| Genesee, A. Agrault, Esq., to maintain a | |
| Missionary, 100; others, 94 25, | 194 25 |
| Geneva, A Family, \$1 each, 10; Moses | |
| Hall, 5; S. H. Rose, 5; L. Hastings, 1; | |
| J. Merrill 1; others, 1, | 23 00 |
| Hammondsport, | 25 00 |
| Havana, Fem. Mis. Soc., | 9 35 |
| Ithaca, Ansel St. John Esq., to constitute | |
| his daughters, Harriet St. John, Isabel- | |
| la St. John, and Julia Eliza St. John, | |
| Life Members, | 100 00 |
| Prattsburgh, Juv. Miss. Soc. Sab. Sch. | 10 00 |
| Southport, | 10 37 |
| Sweden, in part of \$1 for each communi- | |
| cant, | 38 00 |
| Wayne 4 Corners, | 15 00 |
| Wolcott, | 1 00 |
| | <hr/> |
| | \$651 90 |

In the Home Missionary for August the \$50 12 acknowledged as from the first church, Geneva, should have been Genoa, First Presb. Ch.

Rev. A. Hale acknowledges the following receipts

| | |
|--|----------|
| Galena, Ill., G. W. Fuller, 25, H. Newhall, | |
| 25, James Spare, 25, A. Kent 10, A. Esty, 5, | |
| H. Norton, 5, R. Crocker, 5, D. Campbell, | |
| 5, A. B. Campbell, 5 75, G. Ferguson, 5, C. | |
| S. Hempsted, 5, R. W. Brush, 5, P. F. | |
| Schermer 7, S. Wilson, 5, Wm. Boggs, 10, | |
| Miss Caroline Thompson, 5, W. Holcomb, | |
| 5, Z. I. Kingsley, 5, other subscriptions, | |
| 37 19, | 199 94 |
| Wisconsin Territory, C. Beach, 5, J. C. Kel- | |
| logg, 10, E. Brigham, 10, J. Morrison, 10, | |
| Mrs. Hickox, 0 50, Mrs. Herrick, 0 50, | 36 00 |
| | <hr/> |
| | \$135 94 |

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

PERSONAL CONSECRATION TO GOD.

AMONG the multitude of those who are aiding; in some measure, the cause of missions, it is painful to reflect how few "*first give their own selves unto the Lord.*" When addressed in strains of commanding eloquence they feel; and when moved by the appeals of earnestness, or the incitements of example, they give money to the missionary cause, in measure proportioned to the strength of their temporary feeling. But few of all the number pursue systematic measures, independently of periodical excitements, and make it the business of their lives to promote the cause of God. So rare is such an occurrence, even among the professed followers of Christ, that to meet one thus engaged is a matter of surprise as well as of unspeakable interest.

These remarks have been suggested by a recent visit to one of the feeble congregations, aided by the American Home Missionary Society. Its centre is the little village of P—, surrounded by a farming country of considerable productiveness, some portions of which have been many years under cultivation, but the leading influence in the moral training of the population, from the beginning, has been that of the Quakers, which, whatever may be its excellence in perpetuating itself, is generally found to be adverse to the establishment of the Christian worship and ordinances, as they are practiced by other evangelical denominations. The Congregational church was formed there some twenty years since, by a little

band of settlers who had then recently moved to the place from New England. It was feeble in its beginning, and being mingled with a population whose prejudices were strong against the form of worship which was now introduced, it made but little progress for many years. It was only occasionally supplied with preaching, and the additions to the church from time to time were but about equal to the diminution of its numbers by death and emigration. Some three or four years since, application was made to the A. H. M. S. for aid in the support of a minister. A small amount was granted. The stated ministry was blessed to a portion of the people, and a number were hopefully converted. But they were principally of the poor, and their accession to the church did not add much to its pecuniary ability. Up to this time they had never been able to erect a house of worship, but had held their meetings in a school-house and in private dwellings. It now became apparent that better accommodations in this respect were indispensable to the prosperity of the church. Encouraged by their minister, an effort was commenced to erect a house of worship, but the subscription obtained in the congregation was but a small part of the amount necessary for that purpose, and the church was on the point of yielding to discouragement, when Deacon S—, after much prayer and deliberation in view of the necessities of the case, having counted the cost, came forward and assumed the responsibility, in humble dependence on the grace of God, of erecting a

house for his worship. To effect this object he sold his little farm, receiving for it about \$1000 in cash or materials for building and labor; taking a mortgage for the security of perhaps an equal sum, the use of which was to be paid in produce for the support of himself and wife. Thus provided for, at the age of about sixty-seven years, he commenced with his disposable means, the contemplated building. He procured what aid his means would command, and worked with his own hands in its erection, and when his money was exhausted in procuring provisions for the laborers employed, he took the meat from his own barrel to supply them, and solicited additional supplies from neighboring towns, and lived himself without meat for many weeks, that the house of the Lord might be builded. He was prospered in his undertaking, and in less than two years from the time of commencing the work, he had the pleasure of meeting, with the beloved church and congregation whom he had so faithfully served, in a neat little stone church, the result of the blessing of God upon his own decision, economy, self-denial and perseverance. There it stands an ornament to the neighborhood, for whose spiritual benefit it has been erected, and a beautiful specimen of neatness, economy and durability. The expense of this house, allowing a fair price for the personal labor of the venerable Deacon, in addition to what he expended of his own means and what he solicited and procured from others, was about \$2,500, and this I was told is quite equal to the full value of the real estate owned by the male members of the church.

Having succeeded in the erection of a house of worship, Deacon S. was not weary in well doing. His self-denying labors were next directed to the support of the minister. In addition to \$25 which he subscribed towards the \$200 raised by the congregation for this purpose, he became responsible, the last year, for the rent of the hired house in which the minister resides, to the amount of \$40. This sum he paid by erecting a small barn for the owner of the premises, principally by his own labor.

Having heard this account of the self-sacrificing liberality and perseverance of the venerable Deacon in his endeavors to sustain the church amid so many discouragements, I sought an interview with him. I found him cherishing all the simplicity of purpose which the preceding facts would seem to indicate. "I am sixty-eight years old," said he, "and feel that I have but a short time to labor for Christ in the earth," and added that he desired to be wholly devoted to his service. They had just before sent their application to the Home Missionary Society for continued aid in the support of their worthy minister, and the old gentleman remarked to me with tears, that he knew the embarrassments of the Society from the pressure of the times, and thought it doubtful whether the aid required could be granted, but added, that if it should be possible for it to be granted, he hoped it would not be denied. He said he was sorry to ask, and that if it were in his power to raise the amount needed by any exertions of his own, he would recall the application; and he continued, with deep emotion to say, if the Society will now help us in this time of our extremity, I do not mean that the amount they will contribute shall be lost to the Society. I shall need the little which I have left but a short time longer, and it is all consecrated to the cause of my Master, and I trust that in this way, if in no other, I shall soon be able to refund to the Society all that it will have contributed to this needy people." The deep sincerity of his touching appeal enlisted my warmest sympathies, and I was ready to reply, "I have not found so great faith, no, not in Israel." I assured him that as a contributor to the Society and a friend of its efforts, I would commend the necessities of the church in P—— to the favorable consideration of the Executive Committee, and I could not doubt that some aid would be granted. Surely the friends of missions will not allow the Society to withhold such appropriations, when it is in the power of their hands, though with much self-denial, to furnish the means.

A CAUTION TO TRIFLERS.

In the town of M——, a Mr. B——, during his marriage festivity, was heard most peremptorily to assert, that if he should ever have children it would be his first business to learn them to swear. This expression was supposed to have been made to show how little he regarded profaneness as a sin, or the authority of God in forbidding it. Mr. B—— lived to become the father of five children,—the first four were both deaf and dumb; and the fifth, which was blessed with the faculties of both speaking and hearing—was but a few weeks old when the father was taken away by death,—rendering it impossible to execute this wicked design.

It cannot surely be safe to trifle with God—"For He that sitteth in the heavens shall laugh—the Lord shall have them in derision."

ANECDOTES OF THE PURITAN AGE.

Instant in season and out of season.

Henry Staples was a minister in Sussex, Eng. Having occasion to put up at an inn, in travelling, he was shocked by the profane language of a sturdy butcher who kept a stall under his window. When the man swore, Mr. Staples opened the casement, and having given him a reproof, shut it again. But the butcher continuing to multiply his oaths, Mr. Staples set the window open, in order that he might the more readily continue his reproofs, which the poor man at first received with all imaginable contempt, expressed both in language and gestures. At length, Mr. Staples observed that the butcher, when he dropped an oath, turned his eye toward the casement, to see whether it were noticed. This encouraged him to persist; and he did so, effectually. Not only was there a reformation in respect to the habit of profaneness, but the butcher gave evidence of a saving change. He always regarded Mr. Staples with great respect, thanking him for his kind and persevering reproofs, and telling others, "This good man has saved my soul from hell."

About A. D. 1649, Mr. Knowles, from England, and Mr. Thompson, from Braintree, were sent from New-England to preach the gospel to the colonists in Virginia. The governor's chaplain secretly opposed their mission, though he professed to favor it. At length, they were prohibited from public preaching. Still they continued in private to instruct the people in the gospel, with great joy to their own souls and benefit to their hearers. But they could not be allowed to stay; they were driven away. And, what is remarkable, they were no sooner gone, nay, while they were yet on the river in the ship in which they were to depart, there was a hideous cry of the Indians, rising upon the English, whom they miserably massacred, sparing neither old nor young, murdering such as appeared in the streets, and burning those who fled to their dwellings for refuge. Five hundred are supposed to have lost their lives on this occasion. But these faithful Missionaries were saved, apparently by means of the persecution which drove them from their work. The governor's chaplain was so wrought upon by this providence that he became another man, and was afterwards very useful in England and Ireland, as well as in Virginia.

Samuel Shaw was the author of a work, formerly well known, by the title of '*Welcome to the Plague.*' He buried two children, two friends and one servant, by that distemper, in 1665. He and his wife were both attacked, but not at the same time; which was a great mercy, for none dared to come to their assistance, but he was, in a manner, shut up for three months together; and was forced to attend his own sick, and bury his dead himself in his own garden. During the period when dissenting ministers were not allowed toleration, Shaw devoted himself to the education of youth, and in this he succeeded so well as to win the approbation of all; the Bishop of Lincoln licensing his school, and declaring "he was glad to have so worthy a man in his diocese, upon any terms." Dr. Calamy says of Shaw, "His

greatest excellency was in religious discourse, in praying and preaching. I cannot forbear here to add the words of one who knew him well: 'I have known him spend part of many days and nights in religious exercises, and that too, when the times were so dangerous that it would hazard an imprisonment—not to be drunk, or in a brothel, or in a tavern, but—to be worshipping God with five or six people like-minded with himself. I have sometimes been in his company for a whole night together, when we have been fain to steal to the place of meeting, put out the light, and keep in the voice by fast closing the windows and stopping them with clothes, 'till the first dawn of day down a chimney has given us notice to depart. I bless God for such seasons. If some say it was needless to do so much, I reply, the care of our souls and eternity, which alone were minded there, requires more. I say, I bless God for the remembrance of these seasons, and of Mr. Shaw, whose melting words I can never forget. He had a most excellent faculty in speaking to God with reverence and humility, and a holy awe in his presence, filling his mouth with arguments. I have heard him for three or four hours together, pour out prayer to God, without vain repetition, with that vigor, and fervor, and those holy words which impart faith and humble boldness, so that the whole company was dissolved in tears.'"

Archbishop Usher, became primate of Ireland in 1624. He is said to have written a work entitled the "Religion of the Ancient Irish," in which he argues that the doctrine preached in that country by St. Patrick was the same as that of modern Protestants. The exaltation of Usher to the primacy only served to render him more humble and laborious. Preaching incessantly for some weeks together, he brought on a sickness by which he was laid aside for nine months.

Scarcely had he recovered when he was providentially involved in a very singular discussion. Lord Mordant, afterwards Earl of Peterborough, be-

ing a Papist, and wishing to convert his lady to the same religion, desired there should be a meeting of two distinguished men to discuss the points in controversy between Protestants and Papists. The lady chose Usher, while the Earl made choice of a Jesuit named Rookwood, but who went under the assumed name of Beaumont. They met at Drayton in Northamptonshire, where there was a great library, so that they might not lack any necessary books of reference. The points proposed were transubstantiation, invocation of saints, images, and the visibility of the Church. Three days were spent in discussion; but on the morning of the fourth, the Jesuit excused his not coming to the Earl, saying that "All the arguments he had framed in his head, and which, he thought, he had as perfectly as his *Pater Noster*, he had forgotten, and could not recover them again. And he believed this to be a just judgment of God upon him, for undertaking the dispute without the license of his superior." Whereupon, the Earl, after having some further conference with Usher, embraced the Protestant religion, and continued in it during life.

James Durham, who from being a civilian, and afterwards a soldier, became an humble and learned divine, was minister of Glasgow. He lectured on the Revelation to his people, and during the continuance of the course, he kept two days of fasting and prayer each week, that he might receive divine assistance in discovering the Lord's mind in that portion of the Scriptures. When on his death-bed, he was under considerable darkness about his state, and said to one who stood by, "Brother, for all that I have preached and written, there is but one scripture that I can remember or dare to lay hold of; tell me if I may trust the weight of my salvation upon it? 'Whosoever cometh to me I will in no wise cast out.'" It was answered, "You may depend on that though you had a thousand salvations at stake." A little while after he exclaimed. "He is come, He is come!"

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*

How shall they PREACH except they be sent? . . . *Rom. x. 15.*

Vol. X.

NOVEMBER, 1837.

No. 7.

OBJECT AND PLAN OF THE AMERICAN HOME MISSIONARY SOCIETY.

[THE "Address of the American Home Missionary Society" to the public was originally published soon after its organization in 1826. It is thought that a republication of the following extracts, at the present time, may be useful in keeping the churches apprised of the great principles on which the Society is based.]

Since the commencement of the present century, the church, more signally than at any former period, has become *the light of the world*. By an impulse, powerful as it is extraordinary, Christians of different names have been brought under a practical conviction—that in their design to preach the gospel to every creature, there is need of extended co-operation. Sectional partialities have accordingly been overcome, the great brotherhood of the churches has been recognised, and distant portions of Christendom have consented to commune together in disclosing, and compassionating, and endeavoring to relieve the spiritual sufferings of our guilty and afflicted race.

In the midst of the progress of this state of things, the AMERICAN HOME MISSIONARY SOCIETY has had its origin. It was organized in the city of New-York, on the 12th of May, 1826, by the advice and assistance of a Convention of the Friends of Missions from all parts of the United States.

Object of the Society.

Its object, as announced in its Constitution, is, in the proper sense of the word, *national*. It is not, indeed, to be expected that this Society will be called on to assist all the destitute congregations in the United States who may require aid in the support of their ministers. Something, and it is hoped *much* of this work of charity will be accomplished by those denominations of Christians, who have not been represented in the formation of this Institution, and who perhaps may choose to continue their operations under separate organizations. So far as they shall promote the preaching of the gospel in its purity, we bid them God-speed. This Society designs no interference with the benevolent exertions of those who may deem it their duty to act apart from its advice. It recognises no sectarian interest or purpose, but asks the patronage of the Christian public in the Spirit of Him, concerning whom, "*in the volume of the book it is written, Lo, I come to do thy will, O God.*"

Composed, however, as it is of those who are united in their belief of essential doctrines, and who do not greatly differ in their views of church government, and the qualifications for admission to the sacraments of Christianity, it is to be expected of course that its Committee will assist in the support of only such ministers as hold a regular standing in the several ecclesiastical connections represented in the Society, or are in doctrinal agreement and friendly correspondence with the same. By the employment of such Missionaries, it is the object of this Society to occupy only the ground that otherwise would remain destitute of an evangelical ministry, and to assist feeble

congregations in all parts of the United States, which, on these principles, shall desire its aid in the support of settled pastors. Its work therefore is to complete the building of the house of Jehovah in the land of our fathers, and to perpetuate it in the length and in the breadth of the future inheritance of our children. Its object must not be considered as accomplished till every parish in the nation is supplied with an able and faithful minister of the New Testament.

The Plan of the Society.

The plan of this Society is also national. It is indeed the only plan which seems adapted to the accomplishment of its object. The history of Domestic Missionary efforts in this country, has rendered it manifest that the local societies of the several States, while acting separately, can never be expected to occupy the land that remains to be possessed. Several of these societies were in existence before the spirit of Foreign Missions had begun to warm the bosom of our churches. Since that time others have been formed in almost every state and territory of the nation. And it cannot be denied that the spirit and efficiency of Domestic Missions have been increased a hundred fold by the interest which has been awakened in behalf of the heathen. The longer we have looked on *the world as the field* of Christian enterprise, and contemplated the wretchedness of its darkest portions, the more deeply has our compassion been moved for our own kindred. State and county societies have, accordingly, in more instances than one, resolved to supply all the destitute within their own bounds, and the zeal and effect with which they have pursued these local objects, have reflected great honor upon those sections of the Church. In the mean time many thousands of the children of the churches in the older states, whom the spirit of adventurous enterprise had led forth to the South and West, together with other thousands whom they have met on the plains which spread from Michigan to Alabama, have sent back their cry to our churches for aid. We have lifted up our eyes and looked on the field, and, *behold, it was white already unto the harvest.* Our sympathies have been awakened, and several local societies have passed their appropriate bounds, and sought to build up the wastes of other and newer states. The Missionary Societies of Connecticut and Massachusetts, the Board of Missions of the General Assembly of the Presbyterian Church, and the United Domestic Missionary Society of New-York, which is now merged in the National Institution, have each sent Missionaries to those interesting sections of our common country. Each of these Societies has done enough to prove the efficacy, and importance of Domestic Missions, enough to convince the churches of our land that more, a thousand times more, remains yet to be accomplished.

It is evident that the work of Home Missions is yet in its infancy. Its importance has been in some measure felt, but its purposes have been too often broken off, and postponed or executed with a want of system which has deprived it of half its effect. Hence it has been seen and lamented, that in the rapid enlargement of our borders, the increase of the means of religious instruction has fallen far short of the increase of population.

There was danger also that in the progress of this great work there might be interference and unhappy collision between the movements of these several sections. Some plan, therefore, which should combine and concentrate these separate efforts of the Church, and which, at the same time, should awaken the latent energies of the whole body, was seen to be necessary. There was also needed some point of supervision, from which the whole field might be steadily surveyed, and correct information communicated of the real wants and claims of the destitute.

Such a point has been sought, and such a plan, we believe, has been attained in the Constitution of this Society.

The terms of membership are such, that the rich and the poor may meet together in its support, and while the one may evince the power of his religion

by casting in of his poverty all that he hath, the other is invited, of his abundance, to consecrate liberal offerings to this service of the Lord. It is a provision adapted to the condition of all classes of our citizens. Every contributor to the funds of the Society is a member. Subscriptions to constitute members and directors for life may also be received, and the officers of the Society may be elected from every State in the Union. The members of the Convention who assisted in the formation of the Society, were from thirteen states and territories, and its officers have been elected from the Congregational, Presbyterian, Reformed Dutch, and Associate Reformed Churches. Thus the friends of Missions, of these several denominations at least, in all parts of the United States, who feel a common interest in this benevolent enterprise, are expected to take part in the work.

It was also an object of prime importance with the founders of this Society, to adapt the plan of its operations to the condition of existing Domestic Missionary Societies, in the several states, so as not to supersede them, except in accordance with their own desire, and not to hinder, but to stimulate and strengthen their efforts. This object they pursued with great deliberation, and now confidently believe it is attained by those provisions of the Constitution, which prescribe the terms on which any Missionary Society may become auxiliary. These provisions are such as, it is believed, will render it highly beneficial to each local society, to seek a connection with the National Institution.

Each society, thus connected, will exercise all the control over its funds, which it shall desire, and occupy the field it may have chosen for the bestowment of its charities. No embarrassment will be thrown in the way of its appropriate operations. This Society asks from its auxiliaries only such funds as can be spared from their several local objects, while it proposes to cultivate the most friendly intercourse with them, and to give to each a portion of the benefit which, as a Parent Institution, it may itself derive from a connection with all.

As it will be the purpose of the Executive Committee to acquaint themselves with the actual condition of all the destitute portions of our country, and as they will possess facilities for doing this, through the medium of auxiliaries, and by means of permanent officers and agents, which can be enjoyed by no local society, it is believed that the advantages derived to each auxiliary, from a connection with this Institution, may be highly important. The wants of the whole land will thus be laid before each state, county, and congregational or town society, and a common interest awakened. Each will be informed what is accomplished by all. The churches of the North will sympathize with those of the South. Courage will provoke courage, and zeal enkindle zeal. The success of one will be the success of all. Christian feeling will be strengthened by united counsels and united efforts, and thus, while the lines of demarkation between the tribes of Israel may be more distinctly traced than ever before, each will be encouraged to perform its part, and the great work may be expected to move on with a harmony and an energy, which, under God, will insure success.

CORRESPONDENCE OF THE A. H. M. S.

ALABAMA.

*From Rev. Robert Caldwell, Centreville,
Ala.*

I have preached the first and third Sabbath in each month, at this place—the second Sabbath at some place within the bounds of this congregation, and the fourth at El-Bethel, in Roop's Valley.

The first week in August, a protracted meeting was held in this church, which was greatly blessed to the good of many. Some eight or ten were hopefully converted to God, and a favorable religious impression made upon the minds of a goodly number. But one as yet, as I have understood, has joined the visible Church, the Baptist. I expect, however, that on the coming Sab-

bath, some three or four will attach themselves to the Presbyterian Church.

MISSISSIPPI.

*From Rev. H. Patrick, Caledonia,
Lowndes Co., Miss.*

On the fourth Sabbath of May, at a communion in Beersheba church, a sermon was preached, in which the abounding sins of the times were pointedly condemned. Facts were brought forward and presented before the assembly, aiming to show that the spirit of true religion had almost departed from the churches, and there were reasonable grounds to fear that God would visit the country with severe judgments. The discourse was listened to with marked attention, and to all appearance seemed to make great impression upon the audience. From what I learned afterwards, on inquiry, there were two individuals (and there might have been others) very sensibly wrought upon, and became concerned for their souls. A few Sabbaths afterwards, at another communion, at one of my preaching-places, in the same church, after the usual exercises of the day, an invitation was given to as many as were sensible that they had fallen into a lifeless, backslidden state, to come forward and let prayers be offered for them, to renew their engagements to be more devoted to the cause of the Lord, and to seek and ask for more of the spirit of the gospel in the several stations they were filling in the world. All the members of the church present came forward, also a young woman not connected with any church. I have frequently conversed with her on the subject of a hope in Christ, prayed for her, and given her tracts to read. She now gives hopeful evidence of a change of heart.

Affliction Sanctified.

The people are embarrassed in their circumstances. Divine Providence has levelled their fondest hopes in the dust, and blasted their worldly prospects; and, if I am not deceived, I can see returning symptoms, indicating that many in this worldly-minded, money-loving community, are coming back to a better state of feeling. The rage for speculation has subsided in a great degree, inasmuch as inviting-objects for speculation are, in a great measure, withdrawn. Our people are less agitated and distracted about the world, and I think I can see many beginning to be impressed with the conviction, that notwithstanding all their forecast and activity, an overruling Providence has them all, and all their affairs, completely under its supreme control, and can grant prosperity or adversity, success or miscar-

riage, just as it may seem good to the counsels of infinite wisdom. I am almost persuaded in my own mind, that I can see many shut up to prepare for the reception of those spiritual truths, which they have now for a long time resisted, and which, for a while, seemed to have lost nearly all power over the human heart.

MISSOURI.

From a Minister in Missouri.

THE STRUGGLES OF TEMPERANCE, ON THE BORDERS.

About six weeks since I preached on the subject of temperance, and obtained sixty subscribers to the total abstinence pledge. But much, very much, remains to be done, before intemperance, that plague of plagues, can be stayed—this hydra can be slain. We have in this village four groceries, and I know not at how many other places the poison is vended; and, to the everlasting shame of those who profess to be "*Reformers*," I would say that three of the rum-sellers in this place, are members, and two of them *leading* members, in the Campbellite church; and I could tell of stranger things than this, without riding far. I could find at least two preachers who own distilleries and are manufacturing whiskey. The members of my church, I believe, are all members of the Temperance Society, and the cause is gaining ground, amidst all the difficulties in the way.

ILLINOIS.

*From Rev. A. Hale, Agent of A. H. M. S.,
in Illinois.*

DEMAND FOR MINISTERS.

The demand for ministers is greatly increasing; and notwithstanding the pressure, places, which seem to be in their infancy, are pledging an entire support, provided they can have a minister. Some five or six such applications are now on hand, and we have only one or two ministers to supply, not merely these, but a dozen other places where the people, starving for the bread of life, are sending their requests for men. May the Lord of the harvest send forth more men to reap down these ripe fields.

Revivals.

The Lord is appearing among our churches in great power. The spirit of worldliness is dying away under the "pressure," and souls, for which the Saviour died, are breaking away from the chain, which has hitherto bound them, and crowding the gates of Zion. May these be only the beginning of better and more glorious things.

UTILITY OF HOME MISSIONS.

We have the pleasure of acknowledging the following gratifying testimony, furnished by Rev. J. M. Peck, of the Baptist church, well known for his public spirited efforts for the moral and intellectual improvement of the West. The letter from which this extract is taken, was accompanied by a donation to the A. H. M. S. of Mr. P.'s Gazetteer of Illinois; and announces that he has in preparation "Sketches" of the rise, changes and progress of each evangelical denomination in that portion of the great valley — the revivals, benevolent efforts through Bible, Tract and Home Missionary Societies, schools, colleges, &c. — a work for which Mr. P. is qualified by his long residence at the West, and the various relations which he has sustained to the matters of which he proposes to treat.

I enclose an order for a copy of the late edition of my Gazetteer of this state. It may be of a little service in your office—at least it is a privilege on my part to give this trifling expression of my *good will* to the great cause in which your Society is engaged, and the very important service it is performing to the cause of Christ and our common country. Twenty years' residence and "ranging" over these frontier regions, have afforded opportunity to *see, feel, and know* something of the immense value of *Home Mission* efforts. I frequently stand *amazed* at the changes wrought. To say nothing of my own or other denominations that have grown up in that period, I recollect the time when only *two* small, feeble Presbyterian churches existed on the West side of the Mississippi, and *none* in Illinois. And had it not been for *Home Mission* influence and operations, I do not believe you would have had ten churches in the two states.

The papers will show you that we are now in the midst of most interesting revivals—that God is pouring out his Spirit in various places. A meeting for five days has just closed at this place, during which between twenty-five and thirty professed to submit to Christ.

Another of eleven days continuance closed yesterday in Monroe county, during which more than sixty souls found mercy.

I am, very respectfully, yours in the faith and patience of Jesus Christ,

J. M. PECK.

LUTHERANS IN INDIANA.

From Rev. P. Rizer, Corydon, Ind.

I rejoice that during the last quarter, the

cause of evangelical truth has been evidently prospered within the sphere of my humble labors. You have been already apprised that the people of my charge had been long destitute of the regular means of grace. I found them scattered, and in a great measure indifferent to religious matters, without any records to show that they had ever been organized, and under the care of no synod, or any ecclesiastical body. Now, blessed be God, they are all organized, and provided with constitutions and officers duly installed. Besides the three congregations which I have previously reported, we have organized a fourth in the town of Corydon, under the name of "The Evangelical Lutheran Congregation of Mount Gilead." This consists of the few Lutherans living in town, three or four in number, and also of some of the nearest country members. A constitution has been adopted, officers elected, and we have a very encouraging prospect of seeing a church erected for its use, in town, by the ensuing summer.

For the sake of order and convenience, we have designated our societies as follows:

| | | | |
|-----------------------------|-----|----------|-----|
| St. Paul's, (mostly foreign | | | |
| Germans,) containing | 57 | members. | |
| Mount Solomon's, (mostly | | | |
| American do.) | do. | 32 | do. |
| St. Augustine, do. | do. | 40 | do. |
| Mount Gilead, (mixed, in- | | | |
| cluded in the above,) | | | |
| | | 129 | |

On the first Monday in June last, we held a "Conference" which had been appointed by the Evangelical Lutheran Synod of the West, and much important business concerning my charge, was transacted. At said "Conference" we erected them into a Pastoral District, to be called the "Corydon District," and I have no doubt that all our conferential proceedings will be ratified by our synod, which meets on the first Sunday in October next, near Shelbyville, Tennessee. Thus we hope that, by the help of God, a foundation has been laid in this (Harrison) county for more important work. The congregations of Mount Solomon's, five miles west of town, have nearly finished their church, and we now hold meetings in it regularly. St. Augustine's, twelve miles south-east, now occupy a church, also, that has been recently fitted up; and St. Paul's, five miles east, I hope, will also soon have one finished. During the last quarter, seven have been added to the church on profession. I believe that a good work has commenced among us, and I have to regret that, in consequence of dividing my labor among so many congregations, I cannot be more useful in improving the special seasons of

grace that occur. If any good has been done for the German churches in this country, your philanthropic Society must be regarded as instrumental in its accomplishment, for without your guaranty, these congregations would, at this time, be destitute of a pastor.

Although I have to walk to my appointments, I rejoice that I can do it with a willing mind, and place my confidence in Him who said to his early disciples, "Lo, I am with you always, even unto the end of the world."

TENNESSEE.

Missionary Embarrassment.

I received your notice of the embarrassments under which your Society, in common with others, is laboring. My draft had been sent, and it was out of my power to recall it. Not for a great deal would I have had that draft returned unpaid, and your remitting the amount stands greatly to the honor of your Society and of Christ's cause here. * * * I could tell you of our difficulties. I have but *fifteen cents* in cash, and that my son obtained by gathering plums from the woods, and taking them to —, and selling them.

MICHIGAN.

From Rev. J. M. Ellis, Grass Lake, Mich.

This report closes my first year in this place. I desire to mention, with gratitude, that I have pursued my labors with such health that I have lost no Sabbath during the year; and also that no death has occurred among the members of my congregation for the whole time, not even an infant child; nor has there been but one case of serious sickness among them for the whole year.

Our church, by the blessing of God, has increased from twenty-seven to seventy-three, fourteen by examination and thirty-two by letter. Among the young converts, one is now engaged successfully in a course of studies, preparatory for the Christian ministry. Our congregation is considerably enlarged, so that it has been found best to divide the church, and have one location in the town of Grass Lake, and the other in Leoni, adjoining. These two will be the permanent points, being the centre of business in Leoni, and the geographical centre of Grass Lake, where a small town is about to be commenced. In this latter place, three acres have been given by the proprietor, one for the use of a parsonage, two for a location for an academy, besides half an acre for the site of a meeting-house, which is now under contract, and is in progress, and to be enclosed and plastered this fall. A

small farm adjoining, has also been purchased by several members of the church, for a parsonage.

In Leoni also, a site for a meeting-house has been given, and measures are in progress to build a meeting-house next year. The two churches, after having received additions, soon to be made, by letter and examination, will embrace about forty members each, and each with prospects more encouraging than both together enjoyed a year ago. I am to preach to the two churches, meeting together alternately at the two places above mentioned, for the next year, when, I hope, God will so enlarge them, as to make a minister for each indispensable.

Sabbath Schools.

We are sustaining five valuable Sunday schools, containing not far from one hundred and fifty scholars, in all. The additions to the libraries amount to between twenty and thirty dollars.

Temperance.

A general and successful effort has been made in the two towns of Grass Lake and Leoni in behalf of the temperance cause. The success has far exceeded the expectations of the most sanguine. The members who have signed the pledge of total abstinence from all that can intoxicate, is probably over two hundred. In the village most distinguished by the work of the liquid demon, a change has taken place which all who knew its former state, now remark with delightful surprise. We have every encouragement to prosecute a work which all (with few exceptions) feel to be happily begun, nor can we relinquish the hope that it will prove the preparatory movement of a still more delightful and spiritual reform.

Three maternal associations have been organized during the summer, which with the sewing circles, are exerting the happiest influence on our social condition, and giving completeness and beauty to the Christian organizations we are attempting to erect in this new land, so late the unbroken hunting grounds of the savage race.

The number of school-houses built and building in Grass Lake, within the three years since the settlements commenced, is eight, in each of which there is now, or is about to be, a school taught.

These public exertions, all coming at once, and at the same time they are opening their farms, putting up comfortable dwellings, and barns to secure their grain, you will perceive, must occasion very serious and continued expense—while a considerable number of them have not, till this

fall, been able, from the produce of their farms, to support their own families. They will be obliged, therefore, to ask the continuance of your aid still longer. But I think from the character and spirit thus far manifested, you will calculate with safety that while, with gratitude, they acknowledge the indispensable aid of your Society for the present, they will realize at no distant period, how much more blessed it is to give than to receive, in supporting the gospel.

If it were admissible here, I should wish to add one word to such as *honestly* cherish the desire of doing good by coming to the West, especially to farmers and such mechanics as are usually needed in a country town, with one or two merchants, and a physician, that this place presents a very desirable field of usefulness—and an eligible situation for business, with very favorable opportunities for immediate commencement.

OHIO.

GRATEFUL RETURNS FOR PAST MISSIONARY AID.

We take great pleasure in publishing the following letters from Ohio, showing that the resources of the A. H. M. S. are not confined to the older and wealthier churches at the East; but that even from the field where it is still scattering the good seed, it is reaping already the means of sustaining its operations.

*From Rev. M. P. Jewett, Marietta College,
Sept. 19, 1837.*

Enclosed are \$16 12, an offering for the funds of the American Home Missionary Society, from members of the Presbyterian Church, residing in Salem and Fearing, Washington county, Ohio. The circumstances, under which this sum is forwarded, are as follows:

At a late meeting of the church, a venerable father introduced your Circular, in which is announced the fact, that the operations of the Society are now curtailed, and the Missionaries, already in the field, are actually suffering great distress on account of the embarrassments of the treasury. He then adverted to the history of the Church. A few years ago, it was almost ready to become extinct. There was no preaching of the gospel to their congregation—no due regard among them to the holy Sabbath—little family religion, and the children and youth were growing up unblest by any of those precious influences which flow from the regular ministrations of the sanctuary.

All was despondency in their own souls, and dreariness and desolation around them. At this moment, when the boar out of the wood wasted this little vine, and the beast of the forest trampled it down; when the Church lay wretched and helpless in her blood—even then came to their relief, like an angel from heaven, the messenger of salvation from the HOME MISSIONARY SOCIETY. The pious and energetic labors of Messrs. (Jacob) Little, Pomeroy, Kingsbury, and others, soon changed the aspect of affairs. The great doctrines and duties of the gospel were faithfully and ably exhibited from the pulpit. Sabbath schools were established, Bible classes formed, associations for benevolent effort organized. The interests of piety, morals, education—of domestic and social life, were greatly advanced. The Church was strengthened, and from that time to the present, though the number of members is still very small, and some of these in worldly goods are very poor, yet the preaching of the gospel has been maintained among them by their unaided efforts.

In view of these considerations, the speaker thought the claims of gratitude strong on the Church to contribute something, though it were but a mite, for the relief of that Society, to whose kindness they are so largely indebted. He then proposed the following PLEDGE, which has received, or will receive, the signatures of nearly all the members.

"We, the subscribers, members of the Presbyterian Church in the townships of Salem and Fearing, hereby pledge ourselves to pay into the Treasury of the American Home Missionary Society, each one a dollar a year, for five years."

Sept. 1st, 1837.

And now I cannot conclude without asking, will not other and wealthier churches GO AND DO LIKEWISE? Shall the beloved Missionaries of your Society be compelled, for want of bread, to abandon their fields of labor, and give up to wasting and desolation, those places which have already begun, under their culture, to bud and blossom as the rose? Will not the churches, one and all, come to the rescue? Are they not able to do as much, at least, as the feeble church which has acted on the pledge above? A universal and simultaneous movement would fill your treasury, alleviate the sufferings of brethren whom we love, and infuse new life and vigor into all your operations. May the Great Head of the Church incline his people to come up to the help of the Lord!

From the Rev. Jonathan Cable, Hebron, O.

I received your Circular showing the

wants of the A. H. M. S., and I reply to it by sending you enclosed \$55 96, a collection taken up in our little church a few days since. This is but a small sum; but if every church would do as much according to their ability, your Society would soon be relieved of its embarrassments. We have in our little church nominally forty-four members, fourteen of whom are males, and these are poor, and none of them are rich. I said *nominally*—for nearly one half of this number have moved away, or live at such a distance that they do not co-operate in our acts of benevolence. Our church is scattered over a region of country of more than fifteen miles in diameter, so that we have been obliged to build two houses of worship to accommodate all. These we have erected and nearly finished. At the time the last was dedicated, the Church sent up their prayers and their alms for the prosperity of the A. H. M. S., and return the Society their thanks for gathering this little flock together in this wilderness. When your Circular came, we thought we could raise enough to average \$1 for each member, but we send you \$1 27 for each. Let churches favorable to the A. H. M. S. do the same, or let them average \$1 each, and the "poor Missionaries" would have no reason to complain for want of "bread and meat and potatoes." And many more might be sent forth to make this wilderness glad for them.

WESTERN RESERVE MISSIONARY SOCIETY,

Auxiliary to the A. H. M. S.

This Society held its annual meeting, during the sessions of the W. R. Synod, on Saturday, Sept. 30th, 1837, at Painesville, Geauga Co., O.

The report was read by Rev. O. P. Hoyt, Corresponding Secretary. The following Resolutions were adopted:

Resolved, That the Report of the Directors be accepted, adopted, and published under the direction of the Board.

Resolved, That the field for the Domestic Missionary effort, within our own bounds, is so wide and so eminently important, as to demand our utmost exertions that it may be speedily brought under proper moral cultivation.

Resolved, That, in view of the relative ability of the churches within our own limits, and of the vast and increasing field which claims the attention of the present Board, it is our duty to assume the entire support of our own Missionaries.

The speakers, by whom the foregoing Resolutions were ably sustained, were Rev. L. H. Loss, Rev. B. B. Judson, Rev. H. Cowles, and Rev. E. Judson.

The following officers were chosen for the current year, viz:

Rev. O. P. Hoyt, Corresponding Sec'y.

T. P. Handy, Treasurer.

M. Weddell, Auditor.

Directors: Rev. G. Pierce, J. Seward, D. Witter, S. C. Aikin, J. Whiting, D. W. Lathrop, A. R. Clark, V. D. Taylor, and Messrs. A. Seymour, A. Walworth, E. Folsom, B. S. Lyman, and J. Day.

PENNSYLVANIA.

From a Missionary Report.

"ONE DOLLAR EACH FOR THE A. H. M. S."

At our monthly concert I presented before our little congregation the embarrassments of the A. H. M. S., and made an appeal in its behalf, to which there was an unanimous and cheerful response. It is true that the pledge given was but the "widow's mite," as to *amount*; but it will still be of some aid. I think I may say that it was given *cheerfully*; and there is no telling how much God can accomplish by such gifts. "He loveth a cheerful giver."

Our members agreed to raise at the rate of two cents per week, or one dollar per year. As our number amounts to sixty members, you may calculate, with certainty, on \$60, \$20 of this have been advanced to aid those that are now in difficulty, and will be paid to your agent. My dear brother, the Home Missionary Society must and will be sustained, notwithstanding the efforts to crush it; for God has set upon it his seal of approbation, and there are many redeemed spirits in heaven who rejoice over this Society, and many yet on earth to be saved through its agency. Let neither despondency, nor sadness, nor even discouragement, once enter your bosom. He that is on your side is greater than all they who are against you.

NEW-YORK.

From Rev. L. P. Judson, Stafford, N. Y.

REVIVAL.

Since this year of my labors commenced among this people, (Feb. 1,) we have enjoyed blessed seasons of refreshing from the presence of the Lord. The work has not been so powerful and overwhelming as some we have experienced and witnessed; yet, we should err were we not to say it had been blessed and glorious. The Lord has been among us, and we trust some thirty souls have been converted during the six months this report is designed to cover.

We have a Sabbath school which is prospering very well; I superintend it in person—it contains about fifty pupils. The cause of temperance progresses among us. The Sabbath is, we think, more regarded

than it has been heretofore, and a good moral influence is prevailing.

The monthly concert is observed with increasing interest, and the church are beginning to contribute of their substance, and send their alms with their prayers.

From Rev. Wm. Waith, Burton, N. Y.

BENEFIT OF CONCENTRATED LABOR.

In reporting another three months' labor in this place, I am somewhat more encouraged than I have ever been since my labors commenced with this people, to hope that God is about to appear in his power and glory here.

I determined about two months since, for reasons which it will be unnecessary to explain, to abandon my other field of labor, and to devote my whole time for a season to B.; and to be more faithful in visiting from house to house, and in personal conversation present the claims of the gospel to all, old and young. The effect is already very striking. Our meetings are crowded with attentive and solemn hearers, some confessions have been made in the church, and an evident increase in spiritual life is manifested in some of the members.

From a Missionary in Tioga co. N. Y.

My commission was duly received. I tender my gratitude, and that of this people, in unwonted measure. Previous to receiving it, our people appeared more anxious than I have known them before upon a similar subject; and when it arrived they appeared more gratified than upon any similar occasion. Such aid in times so pressing as well as threatening and disturbed, certainly lays us under peculiar obligation to improve all our talents to the utmost.

My labors during the current year have been continued under circumstances more favorable than last year. There is a better attendance upon public worship, and a more earnest desire is manifested to enjoy religious institutions, as well as an increasing liberality in maintaining them. By means of the liberality of your Board, my personal circumstances are becoming less embarrassed than they have been; and, I hope, my prospect of usefulness is better than heretofore. We seem to be rather inclining to become more settled. We seem to have the foundation and frame work of a good congregation, and are, I think, becoming better compacted. But we are in great need of the other materials to make up the spiritual building, and above all we need the influences of the Holy Spirit, that blessed agent whom there seems so much reason to fear will be grieved away from our whole church and from our whole country.

From Rev. T. Baldwin, late of Darien, N. Y.

Two days antecedent to the date of my commission, a meeting-house in Darien, exclusively for the use of the Presbyterian church, being fully completed, was opened, and, in the usual form, dedicated to the worship of the Triune God. The exercises were appropriate and interesting. Having now a commodious house, favorably located, and a minister to occupy the desk every Sabbath, an expectation prevailed that a revival would result, as an event of course. This expectation, however, ere long showed itself to be the offspring of sluggish presumption, rather than of humble, broken-hearted, prayerful confidence in God. Up to the close of December, three exercises on the Sabbath were constantly attended, and meeting for prayer and conference on other days, were frequently held. At the same time, every member of the church, together with others, were repeatedly visited. Commendable attention continued to be paid to a Sabbath school, and two small Bible classes, one for males, and the other for females, were put in operation. During this period, four by letter, and one by profession, united with the Church; yet, while we looked for light, darkness prevailed, and seemed to have become more gross. Never were appearances more disheartening than at the fast and Missionary Concert on the first of January.

About the last of December, a proposition was put forward, and some few arrangements made for a special effort, with reference to the interests of Zion and the good of souls. For this purpose, religious meetings were publicly held for several days in succession, commencing on the 9th of January. The effort was manifestly owned of God. His people were quickened and refreshed. Sinners were enlightened and hopefully converted. And a very promising impression made in favor of religion, upon the minds of the community at large. Since that, eighteen, being all adults, have been admitted into the Church, by profession, thirteen of whom received baptism, and four by letter. The whole number received into the Church, in the course of the year, is twenty-seven.

From a Report.

I sought the first convenient opportunity to lay the subject of raising "one dollar from each communicant for Home Missions" before the church. There appeared a general and united willingness to do something, though we felt it improbable that the plan proposed could be carried out, in this church. The way adopted to ascertain how much would be given for a year, was

the circulation of a subscription. After the committee had made an effort, they reported the sum of \$19 to be paid quarterly. There were some who refused to sign, who said they would give. The sum may be increased perhaps to \$25. This money will be collected probably on the first Sabbath of each quarter, when non-subscribers will have an opportunity to contribute. I regret that the sum is no larger. I thought it would be, as I believe it ought to be. But covetousness is the great sin of this church, as it is of some others. Some thought all contributions should be withheld from Foreign Missions, in order to do more for Home Missions. I read to them that part of my commission which requires the patronage of that and other benevolent enterprises. One could not see the propriety of asking aid from the Home Missionary Society, and then paying the amount right back in contributions. I endeavor to meet these difficulties, by explaining the effect of their efforts on ourselves. I do not know what to think of Christians who are disposed to evade every effort of doing good that touches their purse, unless, I think, they have altogether a different religion from the good Cornelius, of Cæsarea, whose prayers and *alms* went up for a memorial before God.

LOVE FOR THE GOSPEL.

If feeble churches and neighborhoods, desiring to establish among them the ordinances of the gospel, would make efforts and sacrifices such as are described below, the need of Home Missionary Societies would be greatly diminished; or, at least, they would be relieved from much of their present work in the older states, and might devote their funds more exclusively to the new and remote sections of the country, to which they can now give far less of their attention than they desire. It is a privilege to help such a church as this.

From a Missionary Report.

I had supposed that I should be compelled to leave my people for want of support, as my salary (\$300) was absolutely, as the times are, insufficient to sustain my family. The last year, with what economy I could decently practice, has run me in debt; and I did not feel willing to ask this dear people, who have done so nobly to raise my salary. I said to them: I do not see that you can keep me the whole time, and if you think it is an object to secure preaching a *part* of the time, I will offer myself to other congregations. This, I found, cut them to the quick. They said:

"Our meetings will run down—we shall become scattered, and other denominations will rise over us,—*we must have preaching the whole time.*" Before I was aware of it, they had commenced raising their subscriptions, and, to my astonishment, they have brought it up to three hundred dollars, in addition to what your Society give them. I do think, that taking into consideration the ability of this people, the effort is almost without a parallel. To appreciate it you must consider, that there are but *twenty* male members in this church, and that men who call themselves *poor* in such a place as this, have subscribed *fifteen, eighteen and twenty dollars*—and Sabbath scholars, the children of poor parents, *one and a quarter*—and young women, who work for five and six shillings per week, *two dollars*—and young men, laboring for eight dollars per month, *five and a half*. It is true of this people, that, like the Macedonians, their "deep poverty has *abounded* unto the riches of their liberality," and verily, I believe, if such a proportion could go through the Church, the world will be shaken.

I suppose you will receive about the time this reaches you, an application from this church for further assistance. I will only say, that, if it should be granted, you may assure the Board, that it is bestowed upon a grateful and worthy people.

From Rev. A. Gardner, Big Hollow, N. Y.

The general attendance on the public worship of God on the Sabbath, has been during the summer, slowly on the increase. The weekly lectures, in different parts of the congregation, are attended as well as usual. Some of our prayer-meetings are becoming, I think, more solemn and interesting. The cause of total abstinence from all that can intoxicate, is very slowly, I think, gaining ground. Some of our young men have been induced to write and deliver addresses on temperance. To persons whose opportunities for mental improvement and discipline are so limited, as those of most of our young men have been, the undertaking is one of considerable magnitude.

The Bible class is sustained with about the usual degree of interest. The church were never in a more harmonious state since I became their pastor.

I can see no way in which I could have been supported here the last year, without the assistance obtained from the Home Missionary Society. I think, however, the time is not very far distant when the socie-

ty will be able to sustain the gospel, without foreign aid.

The Trustees of this Church, in their application for renewed aid, say —

To give you some idea of our need, we

merely state that on one hundred dollars taxable property, we pay three dollars and fifty cents towards the support of our pastor. Probably there is no church in the county that pays so great a per centage, except this.

Appointments by the Executive Committee of the A. H. M. S., from Sept. 15th to October 15th, 1837.

Re-appointed.

Rev. F. Harrington, Head of Delaware and North Blenheim, N. Y.
Rev. B. Kent, 2d Ch., Franklin, N. Y.
Rev. S. Manning, Masonville, N. Y.
Rev. A. O. Hubbard, Melbourne, L. C.
Rev. P. Rizer, German Chs., Corydon and Vicinity, Ind.
Rev. P. K. Williams, Baldwinsville, N. Y.
Rev. L. K. Powell, Scott, N. Y.
Rev. H. S. Hamilton, Hamilton, N. Y.
Rev. David Spear, Denmark, N. Y.
Rev. S. Chafee, Virgil, N. Y.
Rev. J. W. Paddock, Oneonta and Lawrence, N. Y.
Rev. J. C. Morgan, Naples, N. Y.
Rev. Seth Burt, Center Lisle, N. Y.
Rev. H. Halsey, Chaimers, N. Y.
Rev. L. Hull, Angelica, N. Y.
Rev. R. West, Reading, N. Y.

Rev. James M. Davis, Fairmount, Pa.
Rev. J. H. Smaltz, Ger. Ch., Trenton, N. J.
Rev. R. W. Landis, Lower Providence, Pa.
Rev. Joseph M'Cool, Pottsville, Pa.
Rev. William Ramsay, Philadelphia.
Rev. Courtney Smith, Bolton, N. Y.
Rev. Daniel Beers, Greenport, L. I.
Rev. A. Gardner, Big Hollow, N. Y.
Rev. E. D. Wells, Lawrenceville, Pa.
Rev. R. V. Hall, Stanstead, L. C.
Rev. W. N. Sayre, Pine Plains, N. Y.
Rev. W. J. Bradford, to go to Ind.

Not in Commission last year.

Rev. L. A. Wickes, Antwerp, N. Y.
Rev. B. B. Stone, Agent in New-Hampshire.
Rev. Asahel Otis, Ossian, N. Y.
Rev. Alanson Scofield, West Fayette, N. Y.
Rev. George Hall, Norfield, Conn.
Rev. Jenkin Jenkins, Welch Ch., Clifford, Pa.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 15th to October 15th, 1837.

VERMONT—

Domestic Missionary Society, viz :
Charlotte, Rev. E. W. Goodman, L. M., 30; Miss Mary Grout, L. M., 30, 60 00
Royalton, Miss Wealthy Root, L. M., 30 00
Thetford, Miss Emma White, L. M., 30 00

MASSACHUSETTS—

Mis. Soc. by B. Perkins, Asst. Tr., 500 00
Northampton, Ladies' H. M. Sew. Soc., by Mrs. Dickinson, 100 00
Pittsfield, Rev. C. Dewey, in part to constitute Mrs. Dewey, a L. M., 10 00
Rehoboth, Ladies' Sew. Soc., by Lydia Drown, 13 50
Springfield, Friend, 5 00

RHODE-ISLAND—

Kingston, a few individuals, by Rev. C. P. Grosvenor, 10 00

CONNECTICUT—

Farmington, Mrs. Mary Rowe, L. D., per Rev. Dr. Patton, 100 00
Griswold, First Congl. Church, Coll., of which 30 is to const. Rev. William B. Jewett a L. M., 63 37
New-London, Legacy of Miss Matilda Wright, dec., by E. Learned, Exr., 50 00
Scotland Male and Fem. Mis. Assoc. bal. 1 00
Simsbury, in part of legacy of the late Thames Wilcox, dec., by B. Ely, Exr., 121 00
Southport, Master Anthony John Lamb, 50

NEW-YORK—

Brookhaven, L. I., First Presb. Ch., by F. Smith, 8 00
Carmel, Presb. Ch., by Rev. G. T. Todd, 41 65
Catskill, O. Day, in full to const. Walter

De Forest Day and Henry Day Atwater L. D's., 20; S. C. Woodruff, 5; Mrs. Ruth Cook, L. M., in part, 15, 40 00
Charlotte, Fem. Mis. Soc., by Mrs. E. C. Forbush, Sec., 25 00
Delaware Co. Dom. Mis. Soc., by Rev. F. Harrington, 25 00
Greenport, L. I., Presb. Ch., by Rev. D. Beers, 20 00
Hannibal, two members of Ch., 2 00
Jefferson Presb. Ch., 5; John W. Stephens L. M., in part, 10, 15 00
Lexington, Presb. Ch., 2 34
Mooers, Coll. 2 60; R. R. Rood, 2; Dea. J. Churchill, 1; by Rev. C. M. Seaton, 5 60
New Sweden, Mon. Con. Coll., by W. B. M'Lean, 12 96
New-York City, viz :
Central Presb. Ch., Rev. W. Adams, 10 00
Fourth Free Ch., Young Men's Mis. Soc. by Lucius Coe, Tr., 10 50
Mercer-st. Ch., Mon. Con. Coll. by L. Holbrook, 30 25
Murray-st. Ch., Jacob Kershaw, 15; N. Richards, 20; Cash, 65; B. L. Swan, 20, 120 00
Third Free Ch., H. Leet, L. M., in part, 10 00
Painted Post, Fem. Sew. Soc., 42 00
Pine's Bridge Congl. Ch., by Rev. W. A. Hyde, 3 75
Rensselaerville Presb. Ch., 15 00
Rondoubt, Mon. Con. Coll., 3; W. B. Crane, 1; Mrs. Crane, 1; by Mr. Young, 5 00
Saud Lake, First Presb. Church, 15 81
Stephentown, Family of S. V. Jolls, by Rev. A. Worthington, 5 00

| | |
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| Troy Second Ch., Ladies' H. M. Assoc., by Mrs. S. W. Dana, Tr. 50; Gent. H. M. Assoc. by C. Lyman, Tr. 60, | 110 00 |
| Windham, Center, Nathan Osborn, L. M. in part, | 20 00 |
| Yorktown Fem. H. M. Soc., by Rev. W. A. Hyde, | 5 00 |
| NEW-JERSEY— | |
| Boonton Presb. Ch., | 10 00 |
| Bridgeton, Friend, 35; L. T. Chaplin, 5; Miss L. T. Hawley, 5, | 45 00 |
| Connecticut Farms, Mon. Con. Coll. 15 54; Coll. in Ch., 30 90; by Rev. Mr. Street, | 46 44 |
| Morristown Presb. Ch., bal. of Coll. 43 60; E. Whitehead, to const. his grand- daughter, Mary C. Whitehead, a L. M., 30, | 73 60 |
| Newark, N. J., Hon. J. C. Hornblower, | 10 00 |
| Princeton, Mrs. J. Cary, | 5 00 |
| South Orange Presb. Ch., Coll. | 8 42 |
| PENNSYLVANIA— | |
| Aaronsburg, James Duncan, L. M., 30; C. Coburn, 5; D. Duncan, 5; John Foster, 5; John Foster, Jr., 5, | 50 00 |
| Alleghanytown, Hon. R. C. Grier, 5; J. Hannen, 5, | 10 00 |
| Eric Presb. Ch., to const. Rev. George A. Lyon a L. D. | 103 00 |
| Harrisburgh Presb. Ch., by Rev. W. R. De Witt, | 36 46 |
| Honesdale Fem. H. M. Soc., by Miss C. Neill, | 36 25 |
| Lower Providence Presb. Ch., of which 5 is for France, | 26 31 |
| Meadville Presb. Ch., Coll., 20 50; Fem. Benev. Sew. Soc., 20; Mon. Con. Coll. 25; Rev. N. West, 5, | 70 50 |
| Montrose Presb. Ch., Coll., by J. Lyons, | 3 00 |
| Norristown Presb. Ch., Coll. | 23 80 |
| Perryville Presb. Ch., to const. Rev. James Nourse a L. M., | 30 00 |
| Northumberland, John Porter, | 10 00 |
| Philadelphia, viz: | |
| First Presb. Ch., | 332 50 |
| Second Presb. Ch., Friend, | 10 00 |
| Fifth Presb. Ch., Ladies, 22 50; Coll., 17 32; Lady, 25; G. W. McClelland, 20; James Bruen, bal. 10, | 94 82 |
| Thomas Fleming, 50; Robert Earp, Esq. 50; Friend, 1; do. 5; do. by G. W. McClel- land, 25; A. Clarkson, 5; a lady, by Dr. Paul, 10; two individuals by do. 3 50; J. Wyman, 15; Mrs. B. B. Fal- coner, 25, | 189 50 |
| Pittsburgh Third Ch., by J. T. Campbell, | 191 00 |
| " J. Wright, 5; J. Wilson, 5; H. Childs, 5; avails of pamphlets given by R. Edwards, 3 75, | 18 75 |
| Pottsville Presb. Ch., by Rev. J. M'Cool, | 10 00 |
| Reading Presb. Ch., | 32 35 |
| Salem Presb. Ch., Coll., by B. Hamlin, | 10 00 |
| Spring Mills, D. W. S. Cook, | 5 00 |
| Waterford, Rev. P. Chamberlain and family, 11 50; Presb. Ch., by Mr. Hutchins, 4 50, | 16 00 |
| Westchester Presb. Ch., bal. of Coll., by H. Fleming, | 12 89 |
| Western Pennsylvania, a Friend who ne- ver before contributed, | 20 00 |
| Friend, | 1 50 |
| DELAWARE— | |
| Wilmington Presb. Ch., Fem. Pr. Soc. 13; Miss Susan Munro, 10; Miss Susan Fromburger, 10; J. Randall and Wife, 10; Sab. Sch., 2 95; Coll. and dona- tions, 67 12, | 113 07 |
| MARYLAND— | |
| Baltimore, Cecil, | 5 00 |
| VIRGINIA— | |
| Lexington, Coll. by Rev. A. B. Davidson, | 10 00 |
| SOUTH CAROLINA— | |
| Charleston, a friend by H. Perkins, | 10 00 |

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| GEORGIA— | |
| Bryan, C. H., by Rev. S. W. Magill, | 27 00 |
| OHIO— | |
| Hebron Presb. Ch., by Rev. J. Cable, | 55 96 |
| Salem and Fearing Chs., by M. P. Jewett, | 16 12 |
| INDIANA— | |
| Bath, Miss Elliot, by Rev. M. H. Wilder, | 6 00 |
| ILLINOIS— | |
| Knoxville Ch., 21 25; Rev. E. P. Noel, 7 50, | 28 75 |
| Quincey, H. H. Snow, | 1 50 |
| Round Prairie, Rev. A. Hubbard, | 5 00 |
| MISSOURI— | |
| Little Osage, by Rev. N. B. Dodge, | 33 69 |
| Transmitted by a lady of N. H., | 5 25 |
| HOME MISSIONARY, | 26 01 |
| | \$3579 67 |
| KNOWLES TAYLOR, Treasurer. | |

*Receipts of the Central Agency of New-York,
from August 17th to September 26th, 1837.*

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| Cambridge, to const. Rev. Ephraim H. Newton a L. M., | 30 00 |
| Fairville, Fem. H. M. S. | 15 00 |
| Lowville, | 17 12 |
| Marcellus, by L. Parsons, | 26 38 |
| Martinsburgh, | 14 86 |
| Middle Grauville, | 5 27 |
| Morrisville, Mon. Con. Coll., by E. Holmes, Esq. | 17 23 |
| Munroeville, by F. James, | 10 00 |
| Peterborough, by W. Thompson, | 24 51 |
| Rodman, Maternal Assoc., 7 50; Congl. Soc., 2 50 | 10 00 |
| Salem, Dr. Fitch, | 2 00 |
| Smithville, | 8 68 |
| South Grauville, | 13 12 |
| Utica, Second Ch., E. Vernon, | 20 00 |
| Wampsville, | 38 63 |
| Watertown First Presb. Soc., | 26 00 |
| West Granville, | 14 65 |
| Whitehall, | 58 87 |
| | \$347 32 |

*Receipts of the Western Agency at Geneva, N. Y.,
from September 13th to October 13th, 1837.*

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| Angelica, | 50 00 |
| Burton, Fem. Cent Soc., | 5 00 |
| Cayuga Bridge, Lorin Willard, | 10 00 |
| Chalmers, | 10 00 |
| Colden, by Rev. Mr. Ingalls, | 4 75 |
| East Aurora, by Rev. Mr. Kiffin, | 18 00 |
| Evans, Cong. Ch., by Mrs. T. F. Parmele, | 7 00 |
| Geneva, a member of Presb. Ch., by Rev. Mr. Hay, | 5 00 |
| Gorham, Ladies, by Rev. Mr. Gaylord, | 12 00 |
| Kennedysville, by Rev. Mr. Everett, | 5 00 |
| Leroy, Ladies, 21 50; Coll. in part, 48 44, | 69 94 |
| Newark, P. Foster, 13; S. Bryant, 5; T. Partridge, 3; H. Soverhill, 2; others 9 12, | 32 12 |
| Owego, Ladies, 22; Coll. in part 91 63, | 113 63 |
| Pen Yan, J. Millsbaugh 2; M. Benham, 1; H. Benham, 2; H. Bradley, 5; D. B. Bissell, 1, | 11 00 |
| Perry Center, Ladies' Benev. Soc., Mary Phillips, Sec. | 25 00 |
| Rose, | 6 25 |
| Seneca Falls, | 8 31 |
| Skeneateles, | 13 16 |
| Sodus, Fem. H. M. S., 6 75; Coll. 17 15, | 23 90 |
| Summerhill Miss. Soc., | 9 25 |
| Yates, | 7 00 |
| | \$446 31 |

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

GLEANINGS FROM THE SEVENTEENTH
CENTURY.

ELIOT AND THE INDIANS

It was in the year 1646, that Mr. Eliot, accompanied by three more, gave a visit unto an assembly of Indians, of whom he desired a meeting at such a time and such a place, that he might lay before them the things of their eternal peace. After a serious prayer, he gave them a sermon, which continued above an hour, and contained the principal articles of the Christian religion, applying all to the condition of the Indians present. Having done, he asked of them, whether they understood? and with a general reply, they answered, they understood all. He then began what was his usual method afterwards in treating with them; that is, he caused them to propound such questions as they pleased, unto himself; and he gave answers to them. Their questions would often, though not always refer to what he had newly preached; and he this way not only made a proof of their profiting by his ministry, but also gave an edge to what he delivered unto them. Some of their questions would be a little philosophical, and required a good measure of learning in the minister concerned with them; but for this Mr. Eliot wanted not. He would also put proper questions unto them, and at one of his first exercises with them, he made the young ones capable of regarding these three questions. 1. Who made you and all the world? 2. Who do you look should save you from sin and hell? 3. How many commandments has the Lord given you to keep? It was his wisdom that he began with them upon

such principles, as they themselves had already some notion of; such as that of an heaven for good, and hell for bad people, when they died. It broke his gracious heart within him, to see what floods of tears fell from the eyes of several among these degenerate savages, at the first addresses which he made unto them: yea, from the very worst of them all. He was very inquisitive to learn who were the Pawaws, that is, the sorcerers and seducers, that maintained the worship of the devil in any of their societies; and having, in one of his first journeys to them, found out one of those wretches, he made the Indian come unto him, and said, "Whether do you suppose God, or Chepian (i. e. the devil) to be the author of all good?" the conjuror answered, God. Upon this he added with a stern countenance, "Why do you pray to Chepian then?" and the poor man was not able to stand or speak before him; but at last made promises of reformation. Having thus entered upon the teaching of these poor creatures, it is incredible how much time, toil, and hardship, he underwent in the prosecution of this undertaking; how many weary days and nights; how many tiresome journeys; and how many terrible dangers he had experience of. In a letter to the Hon. Mr. Winslow, he says, "I have not been dry night or day, from the third day of the week unto the sixth, but so travelled, and at night pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps." I have considered the word of God in 2 Tim. ii. 3. "Endure hardship as a good soldier of Christ."

One of his remarkable cares for

these illiterate Indians, was to bring them into the use of schools and books. He quickly procured the benefit of schools for them; wherein they profited so much, that not only very many of them quickly came to read and write, also several arrived unto a liberal education in the college, and one or two of them took their degree with the rest of the graduates. And for books, it was his chief desire that the Sacred Scriptures might not in an unknown tongue be locked or hidden from them; very hateful and hellish did the policy of Popery appear to him on this account. He could not live without a Bible himself; he would have parted with all his estate sooner; and he knew it would be of more than some use unto the Indians too; he therefore with a vast labor translated the Holy Bible into the Indian language. This Bible was printed at Cambridge; and it is the first Bible that ever was printed in America. The Bible being justly made the leader of all the rest, a little Indian library quickly followed; for besides primers, and grammars, and some other such compositions, they quickly had *The Practice of Piety* in the Indian tongue; and *Baxter's Call to the Unconverted*; he also translated some of Shephard's compositions, and such catechisms likewise as there was occasion for.

The Indians that had felt the impression of his ministry, were quickly distinguished by the name of praying Indians; and these praying Indians as quickly were for a more decent way of living, and they desired a more fixed cohabitation. At several places did they now combine and settle; but the place of greatest name among their towns, is that of Natick. Here it was, that in the year 1651, those that had heretofore lived like the wild beasts, compacted themselves into a town; and applied themselves to the forming of their civil government. Mr. Eliot, on a solemn fast, made a public vow; "That seeing these Indians were not prepossessed with any forms of government, he would instruct them in such a form as we had written in the word of God, that so they might be a people in all things ruled by the Lord." Accordingly, he

expounded unto them the eighteenth chapter of Exodus; and then they chose rulers of hundreds, of fifties, of tens; and therewithal entered into this covenant.

"We are the sons of Adam; we and our forefathers have a long time been lost in our sins; but now the mercy of the Lord beginneth to find us out again; therefore the grace of Christ helping us, we do give ourselves and our children unto God, to be his people. He shall rule us in all our affairs; the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us; and the wisdom which God has taught us in his book shall guide us. Oh Jehovah! teach us wisdom; send thy Spirit into our hearts; take us to be thy people, and let us take thee to be our God."

ACTS XVII. 27. ILLUSTRATED

In the History of an Indian Woman.

Wuttunnunohkomkooh, was the wife of Pamchannit, and the mother of the memorable Japheth, and died about the year 1675. By a due improvement of the light of nature, assisted by the Spirit of God, she attained to so right a conception of the only true and living God, and her own relation to, and dependance on him, that she did worship and call on him, and, as it seemeth, obtained a gracious answer to her prayers. Pamchannit and his wife having buried their first five children successively, every one of them within ten days of their birth, notwithstanding all their use of the Pawaws and medicines to preserve them, had a sixth (a son) born to them, the same whom I am here speaking of, a few years before the English first settled in Martha's Vineyard. The mother being then greatly distressed with fear that she should lose this child, as she had done the former, and utterly despairing of any help from such means as had been formerly tried without any success; as soon as she was able, which was within ten days after his birth, she with a sorrowful heart took him up and went out into the field that she might there weep out her sorrow. But while she was there musing on the insufficiency of human help, she

found it powerfully suggested to her mind, that there is one almighty God who is to be prayed to; that this God hath created all things that we see; and that the God who had given being to herself and all other people, and had given her child to her, was able to preserve and continue his life. On this she resolved that she would seek to God for that mercy, and did accordingly; the issue was that her child lived, and her faith (such as it was) in him who had thus answered her prayer, was wonderfully strengthened; and the consideration of God's goodness herein manifested to her, caused her to dedicate this son of hers to the service of that God who had thus preserved his life; of her doing of which she early informed him, and did, as far as she could, educate him accordingly. But this she did yet more vigorously and to better purpose prosecute, when a few years after she was by the preaching of the gospel, instructed in the way of salvation by a Redeemer, and by the grace of God enabled truly to believe in Jesus Christ our only Saviour.

As soon as this woman heard of the devotions of the English, who settled on the east end of Martha's Vineyard in the year 1642, at a considerable distance from where she lived, she presently alleged that they were worshippers of the same God to whom she had prayed; and she soon after found that she was not mistaken, when Mr. Mayhew began to preach the word of God to the Indians on the island: and when she heard the gospel preached, she accordingly readily believed it and embraced it. This woman thus becoming a Christian, lived like such a one all the remaining part of her life, which was well nigh thirty years, never (that I can on the strictest inquiry hear of) doing any thing which might be an occasion of stumbling to such as were acquainted with her, but did in all respects order her conversation as did become the gospel. The lad's father being also about this time converted, and so becoming a serious and godly man, this his son had the advantage of a Christian education, while he was but a child, not only living in a family where God

was daily worshipped, but was himself taught to call on the name of that God to whose service he had been devoted: and when there was a school set up for the Indians on the island in the year 1651, his father sent him to it. And he became at last the third pastor of the Indians in Martha's Vineyard.

PRAYER NEEDED AND EFFECTUAL.

[Furnished by a Missionary.]

Why are not Home Missionaries made a more special subject of prayer? The Church can offer this. And though your monied treasury be exhausted, yet here is one that can be opened by prayer. I know it is not sufficient for the Church to pray only, but she must give and suffer denial as well as her Missionaries; nor may she give only, supposing her Missionaries will give all the *Missionary prayer* which is necessary. The treasury of Jehovah is ever full; but he will be sought unto by his people ere he give.

The above thought reminds me of an instance that occurred during my ministry at —, in the State of New-York. Charlotte T. was a member in my church—the only professor in her father's house. It was in a season of revival, when we had precious seasons at the house of God. But Charlotte was seldom there, because her father and brothers cared not to provide her with the means of conveyance. It was winter, and on one cold, boisterous day, she came riding alone on horseback. She was deeply concerned for her father's household, and requested the Church to pray for them. We appointed, at her request, a meeting for prayer at her father's house, particularly for their conversion. We assembled there and prayed. And at the close of the meeting, that father took me by the hand, while the tears ran down his furrowed cheeks; and for the first time, confessed himself a sinner, and asked an interest in my prayers. When I went out to depart, the eldest brother met me with my horse, and took me by the hand, weeping, and asked me to pray for him. Soon they were apparently converted, and

Charlotte was provided with means to attend meeting. One evening of a Sabbath I noticed Charlotte in the hinder end of their sleigh, (for they had a good team,) now loaded with neighbors, as well as with their own family. I remarked, "Now, Charlotte, you can get to meeting." Her brother answered, "O praise God, Mr. G."

Thus God did for Charlotte, and so will he do for your Missionaries, if the Church will pray for them.

"TRUST IN THE LORD, AND DO GOOD,
AND VERILY THOU SHALT BE FED."

[From a Missionary.]

When I look back upon the past year, it puzzles me even to imagine how I have succeeded in getting along. My family has not been destitute of a single comfort. I have had no foreign source of income, save from your Society. I have purchased all my provisions and groceries, and yet have not run myself in debt; nay, I am much more free from debt than I was this time last year. I can find a solution for the difficulty, only in the fact that years ago, I solemnly covenanted with the Lord, that if he would keep my mind freed from worldly cares and anxieties, I would devote myself entirely to promoting the best interests of his kingdom.

THE BIBLE STEREOTYPED IN 1710.

The following interesting facts respecting the circulation of the Scriptures in Germany, more than 120 years ago, is taken from a letter of the famous **FRANCKE**, of Halle, and shows how philanthropy and ingenuity were engaged for the salvation of men, before our modern organizations were conceived.

"Charles Hildebrand, baron of Canstein, a true lover of all sincere servants of God, published a proposal in the year 1710, exhibiting a method in what manner the entire Bible, as well as the New-Testament by itself, might

be printed and purchased at a very moderate price, for the benefit of the poor. The substance of this proposal was: that such a number of types should be cast, as might compose so many pages as the whole book did contain; and then, that all the forms thus composed be preserved entire for all the succeeding impressions. Many, as soon as they came to be acquainted with the design, did highly approve of it, as of a thing, whereby, in time, they might see a Bible printed off with as great care and exactness as the study of men was able to make it. In effect, some readily contributed several sums of money for rendering practicable a project of so public a use and advantage. In the year 1712, the beginning was made with publishing the New-Testament, and the Psalter, which was joined to it. And truly, Sir, within the compass of thirty months, there were wrought off no less than seven editions, making up in all a number of thirty-eight thousand copies, and sold for about four pence a-piece unbound, or for about the sixty-third part of an English pound sterling. The whole Bible printed in octavo hath had two editions, wherein there have been wrought off ten thousand copies; and in the month of March of the year ensuing, an edition is coming forth in twelves, whereof five thousand copies will be published at once. The price of both volumes is so very inconsiderable, that for about 20 shillings English, there may be bought thirteen copies of the larger size, and twenty-one of the smaller. I do not doubt, reverend Sir, but you will greatly wonder at so uncommon a providence, which hath attended us in publishing the divine oracles at so low and easy a rate. It is certain that many, even in Germany, have been highly taken with this enterprise, as tending so much to the promoting of Christian knowledge among the poorer sort of people."

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*

How shall they PREACH except they be sent? . . . *Rom. x. 15.*

Vol. X.

DECEMBER, 1837.

No. 8.

SYMPATHY FOR THE MISSIONARY.

Three months since, the AMERICAN HOME MISSIONARY SOCIETY informed its patrons that "*the Missionaries were suffering,*" and solicited the means for their relief. This appeal met with a generous response. The sum of fourteen thousand dollars has been received, and distributed to the most needy cases, as fast as it came in.

Still, the relief has been only partial. While some have received a portion of what the Society had promised, there are others who, after another quarter has passed away, remain yet unpaid; and the treasury of the Society is again exhausted; so that without immediate contributions from the friends of the Missionary, the laborer will not receive his hire. Consequently he must suffer for the want of those necessities of life, which he has been accustomed to procure with the aid furnished by this Society. Although the late harvest has rendered the various articles of food more abundant than in the Spring; yet it should be considered that Winter is approaching, and that in retired and frontier districts, the Missionary must anticipate that season, by laying up provisions, making comfortable his dwelling, and obtaining clothing for himself and family before the severe weather and bad travelling commence.

The Executive Committee of the American Home Missionary Society, therefore, make their earnest appeal to the Christian public for aid to these *worthy, laborious, suffering* men, who, in these times of agitation and embarrassment, are about their Master's work, and persevering therein under great discouragements. That their claim on the aid of Christians may be appreciated, let the following facts be considered in connection.

1. The whole support of Home Missionaries, in consequence of the irregular payment or partial failure of the portion subscribed by their congregations, has not been, in the average, better than \$300 a year would be if paid in cash, in regular instalments. But,

2. The present pecuniary pressure has curtailed that portion of Missionary support derived from the people, from 10 to 40 per cent. Indeed, many declare that what they receive from the Society is almost their only dependence.

3. The appropriations granted by the Society within the last eight months, have been necessarily made on a reduced scale, averaging 15 per cent less than those of the previous year.

4. Of this reduced appropriation, some of the Missionaries have been permitted to draw a part, and only a part; while more than *two hundred* of them have been compelled to withhold their drafts entirely, because they could not be met by the Committee.

5. Consequently, many of the Missionaries have been subsisting, for a period of from six to twelve months, on not more than *half* the average support of \$300 per annum. And, considering the necessities of the coming Winter, they must suffer still greater privations, unless the bounty of the churches come to their relief.

The correspondence of the Committee furnishes many affecting proofs of the exertion and self-denial of the Missionaries in order to postpone their drafts on the Society. One, after stating that his wife had been much out of health, and that he had been compelled to resort to teaching as a temporary resource, concludes his report as follows:

"I must now say that I am sorely distressed for want of the amount due from your Society. I will not plead my necessities in order to press the Society to accommodate me sooner than they can consistently; for it would only cause you pain, and I know you feel for your Missionaries, and will relieve them as soon as possible. Yet I know not how to get along, coming, as I did, nearly nine hundred miles, and having furniture, provisions, and every thing to buy, and of course depending on my missionary instalments. But I will trust in the Lord."

Another, after waiting six months, writes:

"I have kept back my orders, as I was well aware of the embarrassed state of your Treasury. But such are my circumstances, that I can withhold them no longer; and I hope nothing will prevent their payment."

Another whose appropriation is \$100, urges his request for a remittance by saying,

"My people are in very low circumstances, as it respects this world's goods. My chief dependence is on your Society. Without your aid I should be absolutely compelled to leave my post. And I find it difficult to support my family, eight in number, on the small salary allowed me."

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Whatsoever ye would that men should do to you, do ye even so to them.

Except in some very peculiar cases, where no considerable increase of expenditure was involved, the Committee have not felt at liberty, in the present state of things, to make new appointments. They have been constrained to say to feeble churches, "You must wait"—and to ministers desiring to go

to the destitute, "We cannot send you now, without doing injustice to those for whose support we are already pledged. We must first meet the claims of those now in the field."

But, we ask, are the churches willing that the Society, even in the present season of embarrassment, should do no more than relieve the wants of its *present* Missionaries? Must they postpone the sending of other laborers, who are ready to go to places which are anxious to receive them? We hope not. It will be a reproach to the churches, and bring barrenness upon them, if they let the missionary enterprise stand still. The great Adversary does not stand still. Infidelity, death and ruin do not pause for a single day. Our obligations to Christ, and to the souls whom he has purchased with his blood, are not suspended. Meanwhile, the present opportunity, so peculiar and precious—this fast flying seed-time of our country's happiness—is passing away. May we, then, can we postpone our efforts, without being false to our brethren, to our country, and to the cause of Christ?

Very substantial relief has been afforded by those auxiliaries who have recently acted in this cause. Are there not others who have funds on hand, or can speedily collect them, from whom we may expect remittances? Clergymen are requested not to wait for the call of an agent, but to present the claims of the Society to their people, and to raise at least "one dollar a year from each communicant," for the purpose of furnishing the bread of life to the starving within our borders.

Office of the A. H. M. S. 150 Nassau-street,
New-York, Nov. 13, 1837.

CORRESPONDENCE OF THE A. H. M. S.

HOME MISSIONS SHOULD BE PROSECUTED
WITH INCREASED VIGOR.

*Letter to the Corresponding Secretary of
the A. H. M. S.*

Dear Sir—Ever since the commencement of the severe pressure on the pecuniary interests of the country, I have been an anxious spectator of the action of our benevolent societies. I have feared greatly that these organizations would be subjected to such embarrassments that they would

sink into a kind of collapse; that they would, for the sake of safety, so far withdraw themselves from the fields which they respectively cultivate, as actually to put back the work of evangelization to where it was many years since. (1) I have had this fear especially in reference to the cause of Home Missions. There is so little romance in the work of preaching the gospel to *our own* countrymen, such an absence of spirit-stirring incident and tragic detail in the adventures of your Missiona-

ries, and nothing but hard work and patient continuance therein, to characterize their correspondence, that I have feared the churches would suffer them to lack the needed aid, and thus cripple their efforts, and diminish their number. (2)

It is therefore my object, in this brief communication, to offer my humble entreaty to the officers of the A. H. M. S., that they would by no means slack their exertions, but urge home on the conscience of the churches the duty and necessity of, at least, *keeping up* the present Home Missionary operations. And I will offer only one argument for this. The life and soul of all the religious activity of the present day is found in the *regular ministrations of the sanctuary*. Where a congregation has the gospel regularly preached by a competent evangelical minister, there is the spirit of Christian enterprise and liberality: and it is from the aggregate of such congregations in our land that the resources of benevolent action are derived. The power of a stated ministry bearing on the mind of the people, gives form and action to all the moral machinery of the church. Sabbath schools would not be formed, or, if formed, would languish and die, without the stimulus of a pastor's care and counsels. And so of other good works, particularly the cause of temperance, which depends in a peculiar manner on the aid of public speakers. All these enterprises require a living and permanent agency, such as a stated ministry alone can furnish. Indeed it is vital to all our schemes for *spreading* the gospel, that THE MINISTRY should be kept in constant and unencumbered vigor throughout the land. And this is especially true of the new states and frontier regions, which it is the business of your Society to cultivate. (3)

Now let us look ahead. Soon, we hope, the present pecuniary embarrassment will have passed, and the way will be opened for Christian enterprise to go forth again in a thousand channels to bless the world. But if, during "the pressure," the churches be suffered to run down,—if the stated ministry shall not have been maintained,—if the regular and healthful action of congregations is allowed to cease, the return of an easier state of the money market will fail to be of that advantage to religion which might otherwise be expected. For the *thousand churches* which depend on Missionary aid, will, in that case, be crippled and dispirited, if not many of them broken up and ruined. Therefore, by all means, let those churches have the full action of the ministry among them *now*, that when better times shall come, they may be able and have the spirit to engage in the work of the world's conversion. I would sustain

them well in this time of adversity, for the same reason that a wise general will not abandon his jaded and harrassed troops to neglect, starvation and sickness during the Winter; but will employ that season to recruit and strengthen them for the campaign of the coming Spring. Depend upon it, if the Home Missionary Society allow the feeble churches to decline now, such is the activity of every evil influence, *that it will take five years to regain the ground which may be lost in one*. I do, therefore, most fervently hope that you will redouble your energies, and that the churches of our land will afford you the needed supplies for doing more than you have ever attempted. (4)

Yours truly,

A FRIEND TO THE CAUSE.

REMARKS.

(1) This fear of our correspondent is justified by the fact that not only the American Home Missionary Society has been obliged to diminish its operations, but also the American Board for Foreign Missions have now at their disposal several Missionaries, ready to embark, whom they cannot send for want of funds. Nor do they expect to send them until several months shall have elapsed. Besides, they have been obliged to issue orders for retrenchment at their stations, which must result in disbanding many schools, and suspending the operations of the press. The Seamen's Friend Society, also, has been obliged to recall several of its chaplains in foreign parts. The Tract and Bible Societies, are likewise compelled to restrict their operations in fields which they would gladly cultivate on a larger scale.

(2) Why should this be so? If the contributions of the churches are the result of *principle*, surely they will be as readily and freely called forth by the claims of souls who are perishing on the prairies of America as on the plains of Hindostan. Is it any greater reproach to us, to suffer Missions to heathen lands to be embarrassed, than it is to allow ministers to be dismissed, and churches disbanded in our own country, for want of support? The latter is as actually taking place as the former; and yet sympathy for the Home Missionary seems to be comparatively feeble and inefficient. To heathen lands, we expect to have to *send* the gospel; but at home, we seem to suppose it will spread as a matter of course, whether it be *preached* to the destitute or not.

(3) We have abundant testimony on our files that it would have been exceedingly difficult to carry on either the Sabbath School enterprise, or the general supply of the Bible in the new states without the living and permanent agency of Home Missionaries. These men are looked to by every philanthropic association proposing to do good in the West, as indispensable auxiliaries.

(4) Our correspondent may be assured, that this is the hope and the confident expectation of the conductors of the Society. This cause is not the private concern of any human association: it is God's cause; he began it, has prospered it, and we believe its interests are safe in his hand. In promoting its interests, we may have temporary embarrassments, and often be unable to see how all that is desirable is to be done. But we feel none of that anxiety which is caused by doubt of ultimate success. *That* is secure, and aided by the prayers and alms of the churches, the Society will press forward from strength to strength, till it has done its work for the salvation of our country.

CAST OUT THE BALLAST.

The writer of the following letter is a much esteemed brother and Missionary of the American Board, who recently returned from the Sandwich Islands on account of enfeebled health. We commend the example of the church described, to the attention of congregations receiving Missionary aid; and ask them seriously to weigh the question, whether their privileges are not purchased at the expense of aid withheld from some still feebler community, or from the poor heathen who have never heard of Christ.

Dear Brother—A short time since, I attended the Windham county anniversaries of several benevolent societies held at Rockingham, Saxton's River Village, Vt. In that small village, not three years since, a church of about thirty members was organized, which, by the blessing of God, has increased to sixty-five. Of this number, only fourteen are males; three of whom reside out of town, and two are minors; leaving only nine males residing in the place to act efficiently. They have built a new, convenient house, in modern style, and have settled over them the Rev. Nelson Barber.

Last year, from the Vermont Domestic

Missionary Society, the church received \$150 towards Mr. B's support. At the commencement of the present year, they resolved to do all in their power to support their minister, and consequently applied for only \$100. As this was doing much better than the year before, the sum was cheerfully granted by the Domestic Missionary Society.

Mr. Barber had expected to be one of the last reinforcement sent to the Sandwich Islands' Mission, but was providentially detained. His name was sent on to the Islands, with the others of the reinforcement, by Dr. Anderson. As I was compelled by ill health to leave the Islands, and Mr. Barber was an old acquaintance, I hoped to have the pleasure of meeting him on the way.

One day, when we had been several weeks at sea, a sailor sung out "Sail ho! off the lee beam." Instantly every eye was upon the look-out. The Captain, with his spy-glass in hand, says, "She is a whaler, homeward bound." Of course Mr. Barber was not there. Some time after it was "Sail ho!" again, "off the windward bow." But the ship was a whaler, homeward bound. Of course, it was not the Missionary ship, and Mr. Barber was not there. So on, till we arrived at Boston, when, to my disappointment, I found that Mr. B. had not gone, but had just been settled over a small church in Saxton's village. I related this story to that church, and requested them to remember that, every Sabbath, while they detained Mr. B. to preach the gospel to them, they took "the bread of life" from the lips of at least a *thousand Sandwich Islanders*, and while they were fed, the heathen were left to starve and perish. I inquired also, since they enjoyed such a privilege, whether they could not support him without calling upon Windham county, and all the rest of the world, to help them.

At the next church meeting, one member arose and remarked upon the rich blessings which those enjoyed *who had the gospel*, compared with the heathen; and was followed by others in the same strain. Soon he arose again, and proposed that they should request their minister to say to the Secretary of the Domestic Missionary Society, that they could not in conscience receive the \$100 which had been granted them. As for himself, he said he could not, and would not receive it, but should raise his subscription as much as it would be necessary, provided the church furnished the whole support. Another member arose and said, that he had been thinking of the same thing, and was willing to raise his subscription accordingly, and every member present expressed themselves rea-

dy and willing to do the same. They had not the least previous concert, but a little reflection on their precious privileges above the heathen, made them \$100 richer at once, and they raised the sum on the spot, as easily as I can turn my hand over.

When those who go up into the air in balloons have risen to a certain height, and find they have not strength of gas sufficient to carry them further up, they begin to cast out the ballast; and they find by experiment, that they rise up higher and higher, just in proportion to every pound of ballast they cast out. The feeble church in Saxton's village have cast out the ballast, and risen up at once to the glorious privilege of enjoying a preached gospel without charitable assistance.

I passed along there a few days since and found them united and happy, rejoicing in what they had done. They feel that they have lost nothing by casting out the

ballast; but have even become richer. They have become richer in this way. They prize temporal things *less* and spiritual things *more*; and you know that a thing is valuable according to the estimate which we put upon it.

What this church has done will do them great good. The spirit which has moved them is of the Lord, from heaven, and will make all churches richer and happier who possess it. This church will love the sanctuary better, and do more for all benevolent objects. They have greatly encouraged their minister, and have set a good example for other feeble churches.

Thinking that the above facts will encourage you in the good work in which you are engaged, I have taken the liberty to forward them for your disposal.

Your Brother in the Lord,
EPHRAIM SPAULDING.

REPORTS OF MISSIONARIES.

WHO WILL HELP?

From a Missionary in the West.

Permit me to say, that with others I deplore the embarrassments of the Society, and feel their effects. With seven in family, in a part of the country where every thing is expensive, and no other resources but what I receive from the Missionary Society, it would be strange if I were not subjected to considerable embarrassment, when aid from that source is suspended for a season. I have just been compelled to ask one of the elders of the church at —, to advance \$50, which must be paid there. I am also in debt at the stores for necessary articles of family use, to the amount of \$100. Besides, I am out of money to lay in such articles as are now comparatively cheap, but which can be bought for cash only, and in a few months will be more than double what they now are. Still I will trust in God. His providence rules over all, and he never yet has forsaken them that trust in him.

The above letter is from a Missionary who has labored diligently, in a field peculiarly trying, and to whom the Society are indebted for the whole amount which he needs. It is a case which *must have relief*: but who WILL FURNISH THE MEANS? What individual servant of Christ—what family circle—what association of ladies or of young men—what congregation will send gladness into the log-

house of this faithful minister on the distant prairie? And thus, when he goes forth to his labors among the scattered cabins of his flock, he may go without the chilling thought, pressing like a mountain of ice upon his heart, that he leaves a suffering family behind him, to whom his return, though it may bring sympathy, can give no relief.

THE GOOD WORK IN MISSOURI.

The brethren in Missouri have pleaded long and loudly for help. How 'few and far between' they are, may be inferred from the *distances* mentioned below, at which they are compelled to bestow their labors, and the necessity they are under, in their visits to a neighborhood, of holding camp-meetings, in order to bring the means of grace to bear upon multitudes who, without such expedients, would not have them at all. When will self-denying men offer themselves as laborers in that white harvest? When will the churches furnish the means to send them?

From Rev. John F. Cowan, Potosi, Mo.

I have delayed writing one month longer than the regular time, that I might give you an account of our fall meetings. They are now principally over. In the Salem

church, which I visit once a month, we have had a camp-meeting, which resulted in six hopeful conversions. Two persons united with the Church, and many deep impressions were made.

At the meeting of our Presbytery, we had about the same number of conversions as above. Impressions of a very powerful character were also made on others.

The next week after the Presbytery we (of the Saint Louis Presbytery) met at Bellevue, the place appointed for the meeting of the Missouri Synod. The upper Presbyteries failed of attending, and we had no Synod. We had, however, a camp-meeting, which lasted eleven days. The result was from *thirty to forty* hopeful conversions. One of the converts was lately a civil officer of high standing and influence. Two gentlemen from Texas were also hopefully converted. Much good was done.

Since the camp-meeting in Bellevue, we have had in Potosi, a two weeks' series of evening meetings. A very good impression has been made. Two families of influence have resolved to serve the Lord. The tangible good has not been as extensive as we had anticipated. I expect four men and their wives soon to unite with our Potosi church. The labor has not been in vain. One of the men above mentioned, I trust the Lord has made me instrumental in rescuing from the doom of the drunkard.

Since I last wrote, I have been to Applecreek church, which is vacant, to administer the Lord's Supper. This place is about eighty miles from Potosi.

Thus I have given you an outline of the prominent features in the last four months. They have been months, I trust, not entirely spent in vain. Many souls have been hopefully converted, and what instrumentality your unworthy Missionary has had in the good work, the day of judgment alone will determine.

In connexion with the above, we give the following from one of the Ministers who labored in the meetings above referred to, and who is *compelled to leave the field from want of support*.

From the Rev. L. H. Van Doren, Farmington, Mo.

Unworthy as I may be, still the Lord has owned, and in some degree crowned my labors with success. I try to remember the fact, that by the instrumentality of *rams' horns* the impenetrable walls of Jericho fell to the ground. Since my last report

eight or ten have by profession connected themselves with our Church; many more—perhaps twenty—have been seriously awakened, and have been led to solicit the prayers of the Church.

These holy convocations, at least in this section of the country, always have proved occasions of special influence from the Holy Spirit. Nor is the blessing on the people only; ministers, too, reap rich spiritual fruit. I must reluctantly leave my connexion with the brethren;—truly can we sing, "Our souls by love together knit," &c. Often have we said, "How different would our church appear, if she could only feel, as we have, that he who labors most and loves most, is to be most esteemed?"

Bible Effort.

Our Bible Society in this place resolved to furnish every child, and young grown person, in the county of St. Francis, with a copy of the New Testament, gratuitously, and to offer for sale, or as a present to every family destitute of the Holy Scriptures, a copy of the Bible. This work, in a great degree, was assigned to me; and I can say no duty ever afforded me more pleasure than the execution of this. I delivered a sermon in each neighborhood, at which all were collected, both young and old, to receive the bread of life. Sometimes we failed to carry a supply for each, and then the disappointment—of children especially—was exhibited by hearts too full for utterance, but we could only promise that the books would soon be sent them.

Our monthly concert has been attended sometimes with pleasing interest; the collections taken up in it, and by general collection since I last reported, have been something rising of \$50 for Foreign Missions. Our temperance society has increased its numbers some thirty or forty; yet many stand back—some are afraid of "signing away their liberty." Our Bible class is attended by some thirty or forty members; some few do not recite. Among the class are to be found pupils from the child to the hoary-headed patriarch whose head is bleached with the frosts of three-score and ten winters. In one class we enrol children, parents and grand parents, all together searching the scriptures. Three of the class lately professed their faith in Christ. There have visited us lately agents from the Bible, Tract and Sabbath School Societies, all of whom have taken up collections for their several institutions. These collections have been small, owing in a great degree to the scarcity of money, but chiefly to the fact, that many here who profess to be ministers of the gospel, teach the people publicly and privately that these are all money-making schemes.

FACTS RESPECTING INDIANA.

From a Missionary Report we gather the following statistics respecting the ministers and churches in Indiana.

There are in this State eighty-five Presbyterian and eleven Congregational ministers, of whom seventeen are teachers, and eight others in secular business. There are one hundred and forty churches, of whom only eleven are at present able to support ministers without aid. Thirty-four churches are without any preaching, and as many as fifty places where Missionaries ought to be stationed without delay. Twenty counties, or more, are without a Presbyterian or Congregational minister.

Fifty-seven of the ministers in Indiana have at some period been aided by the American Home Missionary Society. Sixteen ministers have died in the State, and thirty-four, who once lived in it, are now in other fields of labor.

From the above, it will be seen that *more than half* of the ministers in Indiana have found the existence and kind aid of the American Home Missionary Society essential to their reaching or continuing in that field. As it cannot be denied that these men have been at least as active and useful ministers as any of their brethren, it is evident that a large portion of the good accomplished in that field, since this Society commenced its labors, is owing, under God, to its existence and operations. Is it, therefore, right and wise to say of such an organization, that it ought to "cease operations within the bounds of the Presbyterian Church?" Suppose a requirement to this effect could be made, which should also be retro-active in its bearings—that a resolution could be carried which would render the Society and all its doings "null and void from the beginning," abolishing the ministry it has sustained, breaking up the churches it has formed, and sending the converts it has numbered back again to impenitence and sin—would such an act be wise and for edification? If not, on what principle that may hope to pass the scrutiny of the judgment day, may the Society *now* be commanded to *cease* from the good it proposes and is going on to do, in future years, in behalf of the "thirty-four churches," and "fifty places," and "twenty counties," mentioned above as destitute, in Indiana alone, and for the still wider wastes of other portions of our land?

REVIVAL.

From Rev. W. W. Woods, Putnamville, Indiana.

You will rejoice to learn that the low state of religion mentioned in my last letter has passed away. Our church and the region round about have been revived; twenty-five persons were received to the communion of the Church during the quarter ending September 15th; five of them on certificate. There are others who profess a hope, and will unite with the Church soon. If the opponents of the American Home Missionary Society could witness the convictions of some, and the fervent prayers of others, (who till lately knew nothing but sin,) brought about by the influence of that Society—the only Society that can fully meet the wants of the feeble churches in this great valley—they would cease their hostility to a society so important to the prosperity of Zion.

A MINISTER WANTED FOR A LARGE FIELD.

There is around me a great field for ministerial labor, and one that if cultivated promises a plentiful harvest.

I have held and attended a "three" or "four days' meeting," including the Sabbath, for the last ten weeks, and preached from two to three sermons every day of the meetings, and some of the meetings I held alone, or with no other help than a ruling elder and lay members.

I proposed to the three Churches in this county, to unite in the support of a Missionary, in addition to what they are doing for the gospel at home, so that the destitute places around us may be supplied.

After I described the field—gave its dimensions forty miles square without a minister, densely populated—some inquiring and none to guide them—the multitude thoughtless, none to lift his warning voice, and the Spirit of God evidently moving on the minds of many—when these facts were stated, the leading men in the churches came forward, and said, in manly tones, "It is a great work—'tis God's—'tis ours. Go on—the money you shall have—procure the minister." We want a minister, can you not direct us one? A holy man—a man whose bosom swells with love for God and man—a man whose life as well as tongue shall preach the great truth, that "without holiness no man shall see the Lord." At the same time we know there are fields of labor more inviting in some respects—less self-denial to be practised, and higher earthly rewards to be reaped. If you can do any thing for us, we hope and believe you will; the funds we raise for the Missionary, if we get one, we wish to be managed by your Society.

OHIO.

Since the foregoing articles were sent to the press, we have received the following application from a Church in the southern part of Ohio. Its testimony to the usefulness of the past, and the indispensableness of the continued labors of the American Home Missionary Society, is entirely coincident with the language of the facts stated in the preceding extracts. What would have been the condition of the region mentioned below, had not the prayers and alms of the eastern churches been offered in its behalf, and had not the Home Missionary gone thither to seek the lost sheep of the house of Israel?

Do men gather grapes of thorns or figs of thistles?

We beg leave to state to the Society, that having, under its patronage, enjoyed the labors of a minister among us during the past year, we have, as a church, been greatly strengthened and blest. Truly, the work of the Lord has prospered. About sixteen months ago, some twenty-six or seven professed believers scattered in various parts of this county, were constituted a church of Christ; and during the year in which we have enjoyed the ministerial labors of Mr. —, the number has been increased to upwards of fifty; and, what is still greater cause of joy to us, most of the members give evidence that they are growing in grace.

We regret, however, to be compelled to say, that we are unable to support a minister the ensuing year, without the aid of the Society. We have heard of its embarrassments, and the censure pronounced upon it by the majority of the last General Assembly, and sorrow hath filled our hearts: for we feel perfectly assured, *that for all the gospel labor enjoyed by our denomination in this, and four or five adjoining counties, for ten or twelve years past, we have been almost wholly indebted to the benevolent efforts of the American Home Missionary Society.* Many of our members have never, during the whole of that long period, heard a single sermon from a Presbyterian minister, who had not been either first sent out, or was at the time supported, by your Society. If acquainted with facts like these, (1) could it be Christian benevolence, or love to God, that would seek the suppression of efforts like yours? Had this dark region of country been left to wait for such a policy to send us the bread of life, where would now have been the precious souls recently born into the kingdom of God's dear Son? We shall not cease to adore that mercy, which, through

the instrumentality of the American Home Missionary Society, has shed so much precious gospel light upon the dark corner where we dwell.

REMARK.

(1) "*If acquainted with facts like these.*" But we do not suppose that the real facts were before the minds of the brethren who declared that the "organization and operations of the American Home Missionary Society are exceedingly injurious to the peace and purity of the Presbyterian Church." It could not be that a just view of the principles and proceedings of this Society ever would lead to such a conclusion. Those who acted in this matter, must have been ignorant of the deep indebtedness of the Presbyterian denomination to the Society, for sustaining its ministers, planting and watering its churches, and in fact for its very existence in large regions where but for these labors, there would now have been no such ministers. Nor can the Society wish for a more effectual corrective of the injurious action of the Assembly, than to have the truth as to its spirit, principles and doings, thoroughly understood.

From Rev. B. B. Judson, Ruggles, O.

This date closes the first year of my missionary labor, and also the first as a minister of the gospel. Our little Church, which is scattered over a considerable part of two townships, has increased during the year from thirty-four in number to about fifty. Our congregation has considerably more than doubled in numbers. Notwithstanding something has been done for Christ and his cause, yet it is nothing compared with what remains to be done. The moral desolations around us, would be enough to make the heart sick, and cause the ambassador of Jesus Christ to sit down in despair, did he not feel that there is one able to deliver, and to overrule all this evil for good. There is no Presbyterian minister within about twenty miles in any direction, and in the adjoining towns North, East, and West, there are no churches organized. There are some professors of religion of our order scattered in all these places, and some of them are so situated that they might be gathered into churches, had they any prospect of being supplied with the ministrations of the gospel. I labor among them as much as health and duties in my own parish will permit.

MISCELLANEOUS.

RESIGNATION OF THE CORRESPONDING SECRETARY.

*Office of the Am. Home Miss. Soc., }
150 Nassau-street.*

At a meeting of the Executive Committee, on Monday, October 23d, 1837, Rev. Dr. Peters signified his purpose, with the acquiescence of the Committee, of resigning the office of Corresponding Secretary of the Society.

After an interchange of views, it was resolved that a special meeting of the Committee be held on Thursday, October 26th, for further deliberation in reference to this important measure.

At the special meeting, after a full discussion, the Committee resolved to refer the proposed resignation, together with their own suggestions in relation to it, to Dr. Peters, requesting him to give the subject a careful reconsideration, and to communicate his decision at the next stated meeting.

Stated Meeting, Nov. 13th.—The Rev. Dr. Peters presented the following paper, resigning his office as Corresponding Secretary.

To the Executive Committee of the American Home Missionary Society.

Dear Brethren—At our last stated meeting I informed you, with the usual freedom of our personal intercourse, that I had been led to contemplate a change in my present relations. The kindness with which that communication was received, has assured me of your acquiescence in my decision, after having weighed the considerations which were then suggested. You will not be surprised, therefore, to learn that I have determined to resign my office as Corresponding Secretary of the American Home Missionary Society.

It is with much conflict of feeling that I have come to this decision, and the announcement of it, I doubt not, if unexplained, would be received by many with surprise, and by some, perhaps, with censure. Permit me therefore to express very briefly the considerations which have induced it.

To you, brethren, and to my associates in the office, I need not say that my decision has not been occasioned by any abatement of those uniform feelings of kindness and confidence which have ever prevailed between us. The warmest and most cherished impulses of affection, aside from those which appertain to the circle of my own family, would bind me to my present relations both to yourselves and to the Society. My life and labors, from the origin

of this beloved Institution, have been intimately associated with its history. With most of you, and with other venerated men "whose names are in the book of life," I was concerned in projecting its noble structure; and the relation which I have sustained to it, for nearly twelve years, as one of the organs of its extended and useful operations, I regard as the highest privilege of my life. No considerations of minor importance could induce me to relinquish it. A concurrence of providential indications, however, has brought me to this determination.

The prevailing reason of my resignation, at this time, is the state of my health. For the last two years I have experienced no little difficulty from an affection of the *throat*, which has led me to doubt whether I could long endure the amount of public speaking required in the agency of the Society. This alone, however, had not been sufficient to control my purpose, until I was recently solicited to take the editorial charge of the "*American Biblical Repository*," a quarterly periodical, of the character and importance of which you are sufficiently informed. This, I have judged, will afford me a field of usefulness scarcely less than that which I have occupied with you. So favorable an opportunity of embracing another department of labor, while my health, in most respects, remains unimpaired, has of course, arrested my attention and claimed my serious consideration.

I have the satisfaction also of believing that I leave the office in competent hands, who will ably and faithfully discharge its duties. My esteemed associates, the Rev. Messrs. *Badger and Hall*, are intimately acquainted with all the details of the Society's operations, and are fully competent to conduct its extended and various concerns, the latter having been connected with the office nearly eleven, and the former two years. Both of these gentlemen are extensively known, and enjoy, as they deserve, the entire confidence of the friends of the Society and of the Christian public.

It is perhaps proper for me to say, in this connexion, that, as I expect to continue my residence in New-York, I may hope hereafter to be serviceable to the Society by such counsel as it may be in my power to render, as well as by the occasional labors which I shall be happy to perform on its behalf.

My motives in this change will probably, by some, be misapprehended; and the occasion which my resignation may furnish for new surmises of unfriendly bearing I regret. To anticipate and prevent, as far as possible, such results, I deem it my duty to state, that I do not ask a release from

my office on the ground of any reluctance which I may have felt, to endure the ungenerous and unfounded imputations to which I have been often subjected in the performance of its duties. These, in the present times of rumor and suspicion, I could hardly hope to avoid without retiring from every sphere of prominent and efficient usefulness. They appear to me to have been occasioned rather by the greatness and prominence of the excellent objects with which my name has been associated, than by any personal worthiness of such distinction. I have therefore not been careful to answer them.

Nor has my decision been influenced by the slightest misgiving in regard to the prospects of the Society. I am too familiar with the simplicity and purity of its object, and with the indications of the Divine Providence concerning it, to doubt of its continued enlargement and increasing usefulness. Its single aim is the spread of the gospel without regard to those minor and unessential differences, which unhappily divide the body of the faithful. It is to plant and maintain, with the blessing of God, the institutions of Christianity in the length and the breadth of this immense country. On this position its friends and supporters have taken their stand, and with this object in view thousands of hearts have been enlisted in the work with fervent prayers for its prosperity.

This Society, it is true, was not the first born among the daughters of charity which have come forth with their gifts and their graces, to bless the American people. The Bible Society, the American Board of Commissioners for Foreign Missions, the Education Society, the Sunday School Union, and Tract Society, all preceded this in their enlarged organizations, but it is by no means the least among this noble sisterhood of benevolent institutions. In the extent and importance of its usefulness, contrasted with the brief period of its operations, and the comparatively small amount of means expended in its support, it is second to no one of them. Whatever defects there may have been in our administration of its affairs, it has received the blessing of God, and the amount of good accomplished by its agency has much exceeded the hopes of its founders.

The field, also, of the Society has constantly increased, with the increase of its operations; and the indispensableness of its continuance, as well as the prospect of its still more extended usefulness, almost without limit, was never so apparent as at the present time. The existing mercantile embarrassments of the country, it is true, have caused many to tremble for this and other benevolent societies; and it is painful to contemplate the deprivations of many of

our Missionaries and their families, while we possess but partial means for their relief. There is reason to believe, however, that even this occasion of trembling will work a deeper sympathy in the hearts of the friends of Home Missions, which will abound to the riches of their liberality, and ultimately increase the resources of the Society. Great and lamented obstacles have also been thrown in its way, but all the lessons of our experience have taught us with how much regret, for the sake of the general interests of religion, and at the same time, with how little fear, in respect to their ultimate effect upon the Society, we ought to regard them. Notwithstanding these obstacles, the Society has moved on with a constantly accumulating efficiency. The questions and suspicions which have been raised to diminish the sphere of its action, have in most cases produced the opposite effect. They have led to discussions and explanations which have produced in the public mind a more thorough perception of the evangelical character and great usefulness of the Society, than could have been otherwise attained; and while some, in the progress of these discussions, have pledged themselves to other forms of benevolent effort, many more have become convinced of the immense advantages to be derived to the cause of pure religion, as well as of civil liberty, from the influence and operations of voluntary societies for purposes of benevolence. The friends of this Society have thus become confirmed in an intelligent and warm-hearted preference of its plan and tendency over those of sectarian organizations.

I regard it, therefore, as settled, that the American Home Missionary Society must and will be sustained. Too much has already been done in the prosecution of its plans to allow its friends to desist from their noble purpose. They have thoroughly examined their position. They have deeply considered their relations to the Church, to the whole of Christendom, and to the world; and in the name of the Lord, have set up their banner on high. It waves over a free people, a chosen generation, and, God helping them, they will carry forward their work of love to the utmost verge of its allotted sphere.

Such are the cheerful and confident anticipations with which I resign the office which, by your indulgence and that of the Society, I have so long been permitted to hold.

As the object for which I have been brought to this decision, at this time, will also require me to withdraw immediately from most of the duties of the office, I have judged it proper to tender my resignation to you, and, through you, to the Society.

Accept, dear brethren, my cordial thanks

for the uniform kindness and forbearance with which you have regarded my unworthy efforts to serve you in the labors and trials of the Missionary work. My warmest sympathies will ever be with you, and my fervent prayers, I trust, will not cease to be offered for the blessing of God upon the great and good cause, which it will still be my earnest endeavor, in other relations, to promote.

With great respect and unfeigned affection, I remain yours, in the bonds of the gospel.

ABSALOM PETERS.

New-York, Nov. 13, 1837.

In communicating the foregoing to the public, the Executive Committee would not do justice to their own feelings, did they not express their regret for the circumstances which, in the view of the late Corresponding Secretary, have rendered it his duty to resign. The recollection of the past history of this beloved Society, with whose operations and growth Dr. Peters has been so intimately associated, and whose present usefulness he has so much contributed to produce, will not allow the relation to be sundered without exciting strong emotions. When his connexion with this cause commenced, the Missionary feeling, in reference to our own country, was comparatively feeble, and the several organizations for Domestic Missions were diverse in plan, and without union of effort. With the divine blessing upon his labors, a national Home Missionary Society has grown up, which has had the effect to harmonize the principles and combine the action of a large portion of the American Church, and greatly to diffuse a pious concern for the salvation of our country. The spirit thus excited and cherished, has resulted; not only in a greater degree of success to the Home Missionary cause than was anticipated by the most sanguine, but also in

various other important enterprises for the intellectual and moral welfare of this land.

The occasion presented by the resignation of Dr. Peters, is embraced to state, further, the entire conviction of the Committee as to the singleness of motive, and the fidelity and directness of effort, with which he has conducted the operations of the Society for the attainment of its legitimate objects. The imputation, from some sources, that he has perverted the patronage of this institution to the promotion of personal ends, and to influence the action of ecclesiastical bodies, is wholly destitute of a just foundation. It is due to themselves to add, that such an abuse of the influence connected with the office, could not have been made without suspicion, nor suspected without resistance on the part of this Committee. This vindication would not now be offered, were it not possible that the retirement of Dr. Peters might be used as the occasion for renewing the groundless aspersions alluded to; and which neither he nor the Committee have hitherto thought it worth while publicly to contradict.

In conclusion, the Committee affectionately commend their brother to the blessing of God,—praying that, in the department of well doing which he has selected, his labors may continue to be as useful as they have been in connexion with this Society.

By order of the Executive Committee of the A. H. M. S.

WM. M. HALSTED, *Rec. Sec.*

NOTICE.

Communications for the A. H. M. S., Application of Churches, Reports of Missionaries, and Missionaries' drafts, may be addressed to either of the present Secretaries, Rev. MILTON BADGER or Rev. CHARLES HALL, 150 Nassau-street, New-York.

Appointments by the Executive Committee of the A. H. M. S., from Oct. 15th to Nov. 15th, 1837.

Re-appointed.

Rev. E. D. Wells, Lawrenceville, Pa.
 Rev. Moses Jewell, West Newark and Caroline, N. Y.
 Rev. Wm. N. Sayre, Pine Plains, N. Y.
 Rev. A. Blanchard, Bellevue and Huron, O.
 Rev. Wm. McKillichan, Indian Lands, L. C.
 Rev. J. M. Ellis, Grass Lake, Mich.
 Rev. Daniel Jones, Turkey Creek, Ind.
 Rev. B. Woodbury, Plain Township, O.

Rev. N. B. Dodge, Little Osage, Mo.

Not in Commission last year.

Rev. Asahel Otis, Ossian, N. Y.
 Rev. Alanson Scofield, West Fayette, N. Y.
 Rev. George Hall, Norfield, Conn.
 Rev. Jenkin Jenkins, Welch Ch., Clifford, Pa., and vicinity.
 Rev. Wm. J. Bradford, Greenfield Ch., Ind.
 Rev. S. W. Burritt, Franklin Mills, O.
 Rev. T. Lee, Bennett's Corners, O.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from October 15th to November 15th, 1837.

| | | | | |
|---|--------|--|---|-----------|
| MAINE— | | | PENNSYLVANIA— | |
| Bangor, O. Cook, Jun., | \$1 00 | | Franklin, N. Park, | 2 00 |
| VERMONT— | | | Silver Lake Presb. Ch., by Rev. A. Miller, | 7 25 |
| Dorset Congregation, by Mr. Beach, | 15 00 | | DISTRICT OF COLUMBIA— | |
| MASSACHUSETTS— | | | A Family Thank-offering, by Rev. J. C. Smith, | 10 00 |
| Middle Granville Ch. and Cong., to const. Rev. Henry Eddy a L. M., by H. Brewer, | 30 00 | | OHIO— | |
| Northampton, L. S. Hopkins, | 15 00 | | Hampden, by Rev. J. W. Beecher, | 25 00 |
| Peru, Congl. Ch., | 7 75 | | Logan, Rev. C. R. Fisk, | 28 00 |
| Westfield, Rev. Mr. Davis' Soc., by H. Brewer, | 50 00 | | INDIANA— | |
| CONNECTICUT— | | | Clinton Ch., by Rev. C. G. Porter, | 12 00 |
| Burlington, A. D. Hollister, | 5 00 | | ILLINOIS— | |
| Cheshire, Ladies' Sew. Soc., by A. H. Foot, | 20 00 | | New-Providence Ch., by Rev. J. C. Campbell, | 10 20 |
| Lebanon, in full of legacy of the late George C. Metcalf, by T. E. Metcalf, Exr., | 100 00 | | MISSOURI— | |
| New-Haven, Friend, | 30 00 | | Little Osage, D. H. Austin, | 5 00 |
| Stonington Fem. Aux., by Miss Sheffield, | 12 00 | | WISCONSIN TERRITORY— | |
| Waterbury, individual ladies, by Mrs. E. Scovill, | 10 00 | | Melwaukee, Mon. Con. Coll., by S. Hinman, | 20 00 |
| NEW-YORK— | | | CANADA— | |
| Bellport, L. I., Fem. Sew. Soc., Mrs. P. Bell, Sec., | 10 00 | | Indian Lands, Rev. W. McKillican, | 8 00 |
| Clintonville Church, by E. J. Fisk, | 6 38 | | A Lady, 50; Friend, 2; do, 1, | 53 00 |
| Colchester, Miss Sarah Downs, of which 30 is to const. Abel Downs, of Seneca Falls, a L. M., | 50 00 | | HOME MISSIONARY, | 29 00 |
| Cooperstown Presb. Cong., by W. L. Bigelow, | 20 00 | | | \$1498 19 |
| Durham Char. Soc., by Mrs. H. Hand, | 7 56 | | K. TAYLOR, Treasurer. | |
| Livingstonville Ch., by Rev. A. W. Bushnell, | 25 00 | | <i>Receipts of the Western Agency at Geneva, N. Y., from October 13th to November 13th, 1837.</i> | |
| Lockport, Silas Parsons, | 5 00 | | Bergen Presb. Ch., 13; children of the Mat. Assoc., 4 36, | 17 36 |
| Matteawan Presb. Ch., in part of a subscription of \$1 each, | 50 00 | | Bristol, | 5 00 |
| Mayfield Cong., by Rev. J. Wood, | 30 00 | | Buffalo, | 50 00 |
| New-Lebanon Benev. Sew. Soc., by Miss A. J. Pierce, Treas., | 20 00 | | Churchville, | 28 00 |
| New-York City, viz:— | | | Colden, | 20 00 |
| Bleecker-st. Ch., Mon. Con. Coll., | 13 74 | | Geneseo, bal. of Coll., in all \$260, | 65 87 |
| Bowery and Pearl-st. Chs., Coll., 75; R. J. Hutchinson, 50, | 125 00 | | Geneva, the late S. M. Hopkins, Esq., 100; Mrs. S. M. Hopkins, 25; Hon. Jacob Sutherland, 100; Daniel Lum, 25; G. C. Seelye, 15; Rev. P. C. Hay and family, 5; Mrs. J. A. Murray, 5; G. P. Murray, 5; Mrs. M. Riggs, 3; R. Simpson, 3; J. Selover, 1; G. P. Stevens, 1; Eliza Stanley, 1; Mrs. Dr. Carter, 1; others in part, 21, | 311 00 |
| Carmines-st. Ch., John Sayre, | 5 00 | | Knowlesville, a Friend, | 100 00 |
| Central Ch., Mon. Con. Coll., by R. M. Blatchford, | 19 50 | | Le Roy, bal. of Coll. in all \$115 41, | 34 00 |
| Duane-st. Ch., H. W. Olcott, | 25 00 | | Millville, | 7 50 |
| Fourth Free Ch., Young Men's D. M. S., by L. Coe, Treas., | 22 00 | | Palmyra, J. S. Fenton, Esq., 10; P. W. Handy, 5; Almira Edson, 5; Rev. G. R. H. Shumway, 5; L. H. Foster, 2; Rev. Mr. Ware and Mrs. Ware, 4; Rev. Mr. Townsend and Mrs. Townsend, 2; Ladies' Home Mis. Soc., 7; H. Warner, 1; N. Warner, 1; Sarah Green, 1; A. P. Crandall, 1; W. H. Bowman, 2; J. I. Delamater, 1; Ann F. Perrine, 1; R. W. Smith, 1; J. L. Beebe, 1; M. Smith, 1; ——— Duggan, 1; D. G. Ely, 1; Mrs. D. G. Ely, 1; A. Jessup, 1; B. Condit, 1; Miss Carpenter, 1; H. Fenton, 1; others in part, 13 02, | 71 02 |
| Mercer-st. Ch., Mon. Con. Coll., 24 37; G. Burnham, 25, | 49 37 | | Pultney, | 15 00 |
| South Dutch Ch., O. Holmes, 100; S. S. Howland, 100, | 200 00 | | Rochester, J. Seymour, Esq., to sustain a missionary, 100; others in part, 130 | 230 00 |
| Pen Yan, M. Hamlin, | 10 00 | | Rushville, | 66 75 |
| Pine Plains, Presb. Cong., 7; Rev. W. N. Sayre, 13, | 20 00 | | Sheldon, | 16 00 |
| Springfield Presb. Cong., by W. L. Bigelow, | 27 00 | | Victor, on \$1 plan, in part, | 25 00 |
| Troy, 2d Presb. Ch., by C. Lyman, of which \$25 is from Stephen W. Dana, in full to const. him a L. D., | 60 00 | | Walworth, F. W. Sheffield and family, 4; A. Steel, 2; by Rev. J. Ware, | 6 00 |
| White Lake, Coll., 10; Rev. T. Holiday, 3, | 13 00 | | | \$1068 00 |
| Yates, Young Ladies' Sew. Soc., by Rev. H. B. Potter, | 7 00 | | | |
| NEW-JERSEY— | | | | |
| Dover Presb. Ch., Coll., in part, | 20 00 | | | |
| Newark, First Ch., | 38 00 | | | |
| do. Second Ch., | 70 00 | | | |
| Parsippany Presb. Ch., in part, | 22 44 | | | |
| Princeton, R. Voorhees, | 10 00 | | | |
| Springfield Presb. Ch., by Rev. Mr. Hart, | 12 00 | | | |

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

NIAGARA.

It was a bright morning in June when we joined a party of friends on an excursion to the falls of Niagara. Leaving Buffalo in a beautiful little steamer, we darted rapidly down the broad bosom of the river which gives its name to the cataract. Dull indeed must be the sensibilities of the man who can make that excursion without emotions allied to the sublime, while he looks abroad over the waters that so silently but powerfully bear him along, and remembers that they have the triple distinction of forming the separating boundary of two of the most powerful and important nations; that they drain their accumulated tide from 150,000 square miles of the freest land, forming the estuary of the largest collections of fresh water in the world; and then of pouring them down the sublimest cataract, the awful, the mysterious, the unequalled Niagara.

As we approached the termination of our rapid voyage, it was easy to see how the interest of all hearts gradually converged towards the central attraction. The beauty of the landscape and the music of the band ceased to gain attention or to excite remark. All eyes were directed forwards to catch a glance of something which might indicate the presence of the falls, and every ear was attent to hear its solemn roar. As yet, all was bright—all was still. Who could dream that the waters which steal so unsuspectingly along, seeming to sleep as they go, are so soon to be dashed and torn amid a thousand crags, and then plunged in the unseen depths below? But now a moaning rose on the ear.

Far ahead, on the breast of the river, a fleecy spray was seen to rise, as if tossed up by some power beneath. Soon the moaning increased; it sounded like the long-drawn death-groan of some dying monster. Presently it swelled into a roar, and we knew it was the voice of the falls. The wreath of spray also increased to a cloud. It rolled and tossed in huge round and billowy masses, seeming like smoke ejected from the throats of a thousand cannons at the same moment.

A portion of our company were landed on the right bank of the river, there to be carried a mile or two to the village situated on the American side. After this, the vessel crossed obliquely past the head of the rapids to the village of Chippewa, on the left or Canada side. No one can make this passage without apprehension. On the left, looking up the river, the waters are as smooth as glass. An invisible power draws the particles onward so swiftly that none may rise above the general level, and every ripple is instantly obliterated. But on the right, toward the roaring gulph, the agitation is immense. The frightened waters spread themselves abroad on either hand, and leap behind every shoal and islet, as if to escape from the coming doom. But all in vain. Down they must go, over crag and steep—over ledge after ledge, till coming to the brink, and gathering their vexed billows for the plunge, they seem to pause for a moment, and then leap at once into depths which no eye can see nor line can fathom. Across the suction of this hurrying tide lay our vessel's course. If then

the wheel-rope had broken, or the machinery had failed, no earthly power could have saved us, but we must have been whelmed in inevitable destruction.

It is not my purpose to add another to the many descriptions of Niagara itself, which have been already given to the world. It cannot be described so as to convey a just impression of the reality: for this, it must be *seen*. It is rather my wish to give some of the *thoughts* that crowded upon my soul during the brief voyage above described.

That far-famed river is the emblem of the tide on which mortals are constantly passing into eternity. Across this mighty stream a fearful chasm extends, into which all who approach it must plunge; and from whose awful depths none return.

The whole population of the world is estimated at more than 800 millions, and these are supposed to pass out of life, and to give place to an equal number of their successors, at least twice in a century. If this be a correct estimate, then there are more than fifteen millions that die every year—a number equal to the whole population of the United States. This, when subdivided, will give, in round numbers, a million and a quarter each month, forty thousand each day, one thousand and eight hundred each hour, every minute thirty, and, of course, one in every two seconds. What a tide of souls setting into the ocean of eternity!

Now let us suppose these embarked in vessels on the bosom of the Niagara river. They would freight so great a number of boats, that every ten minutes one boat with three hundred souls on board would pass any given point. Let us suppose them unapprised of the nature of the navigation—that with the bright skies over them, and the emerald wave beneath, with glancing banners and joyful music, they are borne onward toward the falls by the combined force of the machinery and the current. They glide over the smooth stream; mile after mile flits by without notice, and we see them rushing, unconscious of danger, into the very jaws of destruction. They shoot like an arrow past

us; and our feeble voice of warning is borne on the breeze unheard or unheeded. Soon, however the crew perceive that an unaccountable agency is at work. The vessel obeys not her helm, an invisible power has wrested her from mortal control, and she is drawn swiftly to her doom. And now the alarm spreads. The startled passengers rush to the bulwarks only to see the coming death before it swallows them up. The boat leaps from the topmost shelf of waters, and is hidden from our eyes. Again we see her springing over the breakers. She shoots past the green islets whose overhanging trees seem to stretch out their branches tauntingly towards the fated victims. Down, down they go—swifter and swifter—whirling onward to the brink. For an instant, they emerge from the foam upon the green ridge of the river, and then, one loud shriek, and they sink with that universe of roaring waters into the gulph below.

But hark! What sound was that? Another boat comes, freighted with as large a number of passengers, equally gay and thoughtless. Our hearts, overwhelmed with the catastrophe we have just beheld, are shocked, even to agony, to see another company of three hundred going unawares to the same destruction. But while we shudder, they rush by, and shoot from the cliff of waters into the obscure abyss. And ere the thrill of horror has had time to pass from our nerves, we look up and see another, and beyond it, in the distance, still another such boat, crowding onward towards the rapids. Soon we learn that the whole river, for miles above us—yes, that even the broad expanse of Lake Erie, stretching away for three hundred miles, and all the communicating waters beyond, are covered with various species of craft, and each bearing its cargo of three hundred souls towards the falls. On they come, fearless of danger, nearer and swifter! and every ten minutes, *three hundred* plunge over the fatal cataract.

DEATH is the Niagara of eternity. From every clime it gathers its millions and bears them to the awful brink, and then casts them into the

viewless gulf. Every two seconds; at least one soul drops from the verge of time, and returns no more. Every minute there are thirty who make the plunge; every ten minutes, three hundred; every day, forty thousand; every month a million and a quarter; every year fifteen millions!

Let us revert again to our station by the river's side, and gaze on the boats as they come down the stream. Could we stand and look idly on that waste of human life without uttering some note of warning? Methinks we should raise the cry of alarm and pour out our whole souls in the effort; we should hasten along the bank, and erect beacons, and make signals, that by all means we might warn them of their danger. Nay more, couriers would be despatched to the towns above; Buffalo, Cleaveland, Detroit, and other places would be called on to send out cruisers to spread the alarm, and admonish the floating millions that they come not into that perilous stream.

And shall not the generations that are drifting into the dark gulf of eternity be warned? Christian, you know the danger which lies ahead. You have seen the thoughtless thousands float along the deceitful tide, then pass into the breakers, and then sink to remediless woe! You see others following; the stream of time is crowded with their gallant barques. The gladness which they feel you know to be delusion; the course they steer you know to be destruction. And yet, have you warned them? What cry of horror bursts from your lips, what agonizing effort do you put forth to deter them from their fate?

Suppose again, that the inhabitants on the banks of this teeming river should refuse to take measures for the safety of the deluded voyagers. Imagine them to say, "Why should we be particularly forward? What are those men to us more than to others? We are busy in our own affairs. We should regret, indeed, if they were lost; but still we hope they will, in some way, hear of the danger before it be too late." Inhuman barbarians! Can equal cruelty be found on earth

beside? Fly from such men; there is no flesh in their unfeeling hearts!

But ah, why fly we not ourselves! WE ARE THE MEN—we the guilty neglecters of a perishing world. The groaning gulf of ruin has yawned for thousands of years, and still is yawning, to receive the unwarned and unsuspecting myriads of men who plunge successively into its unsated depths. Yes—while we speak it, another is gone—another—and another still.—Every hour of every day ingulfs its thousands! Up—strive—cry aloud! Whatever we do, let us do it QUICKLY.

GLEANINGS FROM THE XVII. CENTURY.

In a previous number of these gleanings, I have spoken of John Welch, minister of Air. In addition to those notices, we learn from Rutherford, that of every twenty-four hours Welch usually gave eight to prayer, and that he spent many nights in prayer to God for the church and for the suffering Protestants abroad. Speaking of the prospect of death, he says, in a letter to a friend, "What is there in this old worn earth, which is groaning under the bondage of corruption, that should make me desire to remain here? I expect that new heavens and new earth wherein dwelleth righteousness, in which I shall rest for evermore. I know that Jesus hath prepared them for me. Why may I not, then, with boldness in his blood, step into that glory where my Head and Lord hath gone before me? O, thou fairest among the children of men; the joy of angels and saints, my soul panteth to be with thee; I refuse not to die with thee; that I may live with thee; I refuse not to suffer with thee, that I may rejoice with thee. O, when shall I be filled with his love? Welcome that scaffold, that axe, or that cord, that might be the last step of this wearisome journey, to go to thee, my Lord."

In his last illness he had great weakness in his knees, caused by his continual kneeling in prayer; the flesh thereof became insensible, and hard like a sort of horn; but when, in his weakness, he was desired to remit some of his former diligence, his an-

swer was, *he had his life from God, and therefore it should be spent for him.* During his sickness, he was so filled with the sensible enjoyment of God, that he was sometimes overheard to say, in prayer, these words: "Lord, hold thy hand, it is enough; thy servant is a clay-vessel, and can hold no more."

Williston gives an account of an eminently godly man, Mr. G. M., whose raptures were so extraordinary before his death, that his strength could not support them, though he was at that time laboring under no sickness. His natural color, warmth, and strength would so depart, that all about him would conclude him dying. But when he was able to utter words, they were of so heavenly and ravishing a character, that by-standers could not hear him without weeping. Sometimes ministers when they came to visit him and found him in this state, were forced to turn their prayers into praises, except it were petitions that God would not suffer this new wine to destroy the old bottles—his excessive joys to consume the mortal clay. Sometimes he would cry out in abrupt expressions, "O angels, help me to praise him! O saints, admire his love, wonder and adore him!" Again, "O flames of love! My soul seeth Christ! The heavens open—I see a throne, and the Lamb in the midst thereof! O what think ye of Christ? My soul breathes, breathes towards him! My spirit is exhaled out of me by the manifestations of God?"

Joseph Alleine, a most laborious minister, being deprived of the use of his arms and legs before his death, was asked by a friend how he could be so well contented to lie so long in that condition? He answered, "What! is God my father, Christ my saviour, and the Holy Spirit my sanctifier and comforter, and shall I not be content without limbs and health? He is an unreasonable wretch that cannot be content with God, though he have nothing else. It is a shame for a believer to be cast down under afflictions, that has so many privileges—justification, adoption, sanctification and eternal glory. We shall be as the angels of God in a little while; nay, to say the truth, be-

lievers are, as it were, already angels in miniature, if they live in the power of faith. O, my friends, live like believers. Trample this dirty world under your feet: be not taken with its comforts, nor cast down by its crosses: you will be gone out of it shortly."

A SELF-DETECTED HEARER.

Some years since, a theological student was in the habit of holding meetings on Sabbath afternoons in a retired neighborhood, where there was a considerable population who did not often enjoy the regular ministrations of the house of God. The subject selected by him, on one occasion, was the duty of keeping the Sabbath holy to the Lord. In the course of his remarks, he related, in a familiar manner, the various ways in which the day is violated, particularly among laboring people, and families residing apart from towns and other places of public resort. Among his audience was a lady connected with one of the principal families in that neighborhood. She regarded the discourse as aimed wholly at her family. Although the speaker knew nothing of the internal regulations of that house, or the habits of its inmates, this woman maintained that he must have been minutely informed of the whole, and had purposely exposed them to the neighborhood in his address. She left the house abruptly, before the close of the services, in a state of high excitement, and threatening revenge.

The student was accustomed to spend the night, after his meeting, in the neighborhood, and leave early on the following morning for his residence. On this occasion, when he rose before the sun, to return home, he suddenly conceived the purpose of taking a straight course through the woods, instead of pursuing the usual route by the highway. Some months afterwards he was informed that on that very morning, the negro servants of the woman above mentioned, had been stationed on the road for the purpose of intercepting and beating him for his faithfulness; and of course that he had escaped only by the providential change in the route which he pursued.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL..... *Mark xvi. 15.*

How shall they PREACH except they be sent?... *Rom. x. 15.*

Vol. X.

JANUARY, 1838.

No. 9.

A STATED MINISTRY ESSENTIAL TO AMERICAN PROSPERITY.

THE celebrated author of the "Spirit of Laws" has asserted, that "where there are no priests the people are barbarians." If this were true of the nations of antiquity, and the science and refinement of Greece and Rome were founded on and derived from their mythology, how much more true is it in these later days. Cast our eyes where we may over the map of the old world or the new, and we find that the lands which are most exalted by intellectual cultivation, received the primary impulses of their career from the ministers of religion; and for this good reason, that a considerable degree of intellectual improvement is needed for the best success of religion.

But mere mental culture is but a poor advance upon barbarism, if unattended by the development of the moral nature of man. And we may refine upon the sentiment of the philosopher cited above, and affirm with confidence, that where there are no ministers of the gospel the people are destitute of good morals. It is true, the necessities of society may compel men to the adoption of something like morality. Even an association of robbers must have its rules of adjusting their mutual differences, and of dividing the common spoils; but these are not morality. In like manner, where the gospel does not obtain sway, the rules of intercourse which are dignified with the name of justice, are only concessions which human selfishness makes to the community, for the sake of some equivalent in return. And it is only where the moral sense is constantly addressed by the messenger of Heaven, and the discriminations of God's law are held up to its view, and the various sanctions afford-

ed by revelation are brought in confirmation of its demands, that morality is based on *principle*; and may be expected, not to follow, but to control the popular opinion.

But a nation needs something more than even a high standard of public morals. Each generation is as really on probation for heaven or hell, and is as distinctly interested in the question of eternal life or death, as if it were the only generation that had existed, or ever would exist. Besides, it impresses its own character on its successors, and originates causes which will not end their action till the close of time. Some powerful and available means must then be found to accomplish, if possible, the *conversion* of men from sin to piety, and secure for them an inheritance on high.

Now what instrumentality is there, which can do all this, but the gospel ministry? Where, among the thousand experiments which human wisdom and human folly have tried, is there one which at once provides for the *cultivation of the intellect*, produces a *morality* based, not on expediency, but *principle*, and prepares men for an *unchanging state*, "where he that is unjust shall be unjust still," and "he that is righteous shall be righteous still?"

It has been said, that "all great conceptions are simple." And what can be simpler than the idea of the Christian ministry? Indeed, it was this which drew down upon it the contempt of philosophy, and caused it to be denominated "the foolishness of preaching." Christ has given to this plan of securing the best interests of man, the sanction of his infinitely sagacious mind: for he established the ministry of reconcilia-

tion. We might, therefore, anterior to all experiment, conclude, that for his chosen means *there is no substitute*. And this conclusion is justified by the result in all ages and countries, and in none more than our own. There are no labor-saving contrivances for doing good, that may supersede the necessity of a converted heart and a cultivated mind, united in the same individual, and consecrated exclusively to the moral welfare of men. Even the press, that modern "gift of tongues," cannot do it. The various methods which the spirit of well-doing has invented in the form of biblical instruction, tract distribution, and sabbath schools, under the conduct of pious laymen, are valuable as auxiliaries, but not adequate as substitutes for the labors of the living ministry. Like candles at midnight, they diffuse a partial and temporary radiance, but cannot compensate for the absence of that sun, which God himself hath set in the heavens to give light to men.

And now it is a serious question for American Christians and patriots to decide, whether this salutary, this indispensable moral engine, shall be retained or abandoned? A large share of the ministry of this country is not receiving a support sufficient to separate its thoughts and cares from worldly concerns. Were it not for Missionary Societies many would be obliged to forsake the altars where they minister, and give their consecrated strength to secular employments, for the sake of bread. And it seems as if a good Providence had raised up these institutions in season for the present crisis, and thrown

them "into the breach" to prevent the otherwise inevitable turning away of no small number of the clergy from their chosen work. And it is well worth while for the philanthropist to consider what would be the consequence of such an event. Compel men to leave the exercise of the profession, and others will be deterred from entering it; and thus there will eventually be a failure in the supply. Those who are driven from the ministry will be found in the strife and toil of political or commercial life. Thus the sanctity of the sacerdotal character will be impaired, and even those who remain in the discharge of its duties will be shorn of much of their influence on the public conscience. These, and many other disastrous results, would follow from the simple suspension of that aid which Home Missions now afford to so large a portion of the ministers of the land.

Let American patriots remember, then, that the call to support Home Missionary efforts, is not simply an appeal to their sympathy in behalf of a few destitute congregations, or necessitous ministers, considered as so many individual objects of charity; but it has larger bearings upon our national welfare—bearings which should be contemplated in the light of a true political economy. The present is a crisis on this subject. If the Missionary Societies are upheld, they can do much to sustain the ministry; and if the stated ministry be sustained in its life and power, under the blessing of God, the great interests of our nation are safe.

AUXILIARY SOCIETIES.

MASSACHUSETTS MISSIONARY SOCIETY.

The thirty-eighth Anniversary of this Society was held in Park-street Church, Boston, May 30th, 1837.

The Annual Report was read by the Secretary of the Society, Rev. R. S. Storrs, D.D.; and the meeting was addressed by Rev. Mr. Clark, of Sturbridge; Rev. Mr. Sandford, of Dorchester; Rev. Messrs. Dwight and Winslow, of Boston, and Rev.

Mr. Badger, Secretary of the American Home Missionary Society.

We give the following extracts from the

REPORT.

REVIVALS.

Among the seventy churches assisted the past year, fourteen have been favored with tokens of God's special presence. A few of them have enjoyed seasons of refreshing, that have added considerably to their numerical and spiritual strength; and

others have received accessions which have cheered the hearts of the saints. There are few indeed, that have been left quite like the mountains of Gilboa.

THE DEPENDENCE OF THE FEEBLE.

It is enough to say, that the feeble have shared at least equally with the strong, in spiritual privileges and blessings. Not so much as this could have been said, but for your interposition in their favor. Unassisted in the support of the gospel, they had been denied the labors of the ministry, their own resources had not been drawn forth, their prayers and thanksgivings had been but feebly uttered, if not altogether forborne, their faith and love had languished, their hopes and consolations had yielded to apprehension or despair, and they had still sat upon the ground clothed in sackcloth. But now, they rejoice over some hundreds converted, over other hundreds restrained from vice, and protected from the sleight of men and cunning craftiness, and standing where the Spirit of God may reach them, and where the love of Jesus may meet, and melt their hearts.

SPIRIT OF BENEFICENCE.

On this subject, the statements of your Missionaries vary not materially from those of former years. Nursed themselves in the lap of charity, it is reasonable to expect that our feeble churches should be forward to sustain the general cause of benevolence. Of some of them, Jesus would say, were he present in the midst of them—"Ye have done what ye could;" and to others, possibly he would say—"O that ye knew the things that belong to your peace!" But there are those that have contributed to the general cause, a greater amount than they have drawn from your treasury; and taking them all together, they are not truly in debt to the churches for one-half the amount bestowed upon them. They love to sustain the foreign missionary—to encourage the young aspirant after ministerial usefulness—to gladden the heart of the tract agent, and send the Bible to the millions perishing for lack of knowledge. It refreshes their spirits to take a part, though it be an humble one, in all the benevolent movements of the day—and it is *your* beneficence that disposes and enables them to do it. But if there be any thing in the whole array of means provided for the benefit of these feeble churches, that specially promises them expansion, firmness and permanency, it is the placing of them in circumstances where they can freely give, as well as freely receive. It is a prominent and striking fact in their history, that those of them which have contributed largely to benevolent objects, during the period of their weakness,

have gathered strength rapidly, and soon thrown off their dependence on charity; while others, possessing equal ability at the outset, but reiterating the plea of weakness, whenever urged to be "up and doing," in justification of their penuriousness, have continued long to droop and languish—nay, are still "ready to die." In some instances, we regret to say, that through timidity, or misapprehension, the voices of your Missionaries have chimed with those of their flocks—and the invariable consequence has been, the accomplishment of as little for themselves as for the cause of God.

CHURCHES RELIEVED.

Haverhill West, Longmeadow East, Norton, Sharon, and Templeton, will require no further aid from your funds, unless some unlooked-for change of circumstances shall disappoint their present expectations. Each of them have resolved to become henceforward the benefactors instead of the beneficiaries of Home Missions. Without your aid, they had had at this moment none other than a precarious and dependent existence, or none at all. But they are now made strong by the mighty God of Jacob—and we hope will not only go on their way rejoicing, but by their example of cheerful effort and abounding liberality, encourage others to go, and do, and rejoice likewise.

RETROSPECT.

Ten years have now elapsed since the union was formed between the "Domestic Missionary Society of Massachusetts," and the original "Massachusetts Missionary Society," and also since the auxiliary relation of the united Society to the American Home Missionary Society was established. None of the difficulties then suggested as incident to the union have been met, and the most sanguine anticipations of good have been more than realized. The Lord has prospered our way. No fair claim of a single feeble church in Massachusetts has been set aside; every application for aid has been promptly answered when evidence has been furnished of the need of it. And the result has been, the formation of many new churches amid regions of moral desolation, and the revival of many old and decaying ones; the establishment of many pastors, and the erection of many new temples for the inhabitation of the Lord of hosts; very many revivals in which thousands have been added to the churches, and an incalculable amount of moral influence created and diffused over the community, preventing crime, restraining vice, promoting intellectual improvement, elevating the moral character of society, and drawing tens of thousands to the sanctuaries of the Most High, and binding them to the observance

of the courtesies of life, and the laws of the country.

And beside all this, accomplished in Massachusetts, an equal amount of the *pecuniary means* of good, has been furnished to the American Home Missionary Society for use in its noble efforts to plant the institutions of the gospel every where over our sister States of the West and South; and there is no room to doubt that the benefactions of the churches, have been at least equally blessed of God in those sections of the land as in our own.

AMERICAN HOME MISSIONARY SOCIETY.

A careful examination of the movements of the A. H. M. S., and an intimate acquaintance with the men who are called in Providence to consult its interests, and direct its agents—have added strength to the conviction originally felt, of its adaptedness to accomplish the object so dear to the heart of every American Christian—to pervade the whole land with an influence like that of the dew of Hermon, and the dews that descended on the mountains of Zion. Its whole reliance is primarily on the King of Zion, and secondarily on the voluntary co-operation of all those evangelical churches, which are not divided among themselves by ritual or ceremonial peculiarities. It stands aloof from all sectarian partialities. Its motto is—CHRIST THE LIGHT OF THE WORLD—THE LIFE OF MEN. It aims to plant the cross at so many points, that every eye shall see it, that every knee shall have the privilege of bending before it, and that every heart and voice may be attuned to the song, "Worthy is the Lamb that was slain." Nor has it pursued this object in vain. Thousands and tens of thousands have already yielded joyfully to the influences it has sent abroad over the land, and are now rejoicing in the presence of God, or in the hope of his glory to be hereafter revealed. There is scarcely a desolation so drear, that its missionaries have not traversed it; nor a destitute disciple of Jesus so obscure, that they have not found him and conveyed to him instruction and consolation. Its object, its means, and its spirit, are all heavenly, and demand for it the confidence and the contributions of all who pray for the world's conversion.

HOME MISSIONS AS CONNECTED WITH NATIONAL PROSPERITY.

We are not aware of the existence of any instrumentality more important in its bearings on every interest which is precious to us as American citizens than this. If any thing can preserve our political union and perpetuate its blessings to distant posterity—if any thing can save us from the terrors of anarchy, civil war and bloody despotism—

if any thing can bind our extended country together by cords which foreign interference shall never break—if any thing can elevate us to that unenvied pre-eminence among the nations which results from a firm adherence to principles of peace and order, justice and equity, in all our public and private relations—and if any thing can emancipate the slave, and raise him to the dignity of man, and give to the whole body of our citizens just views of moral obligation—it is the gospel of Christ, carried by living men, in the spirit of the ever-living Saviour, into every nook and corner of the land, where our fellow citizens are found.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

The thirty-sixth Anniversary of this Society, was held at Claremont, August 31st, 1837.

The Annual Report was read by the Secretary of the Society, Rev. Isaac Willey; and the meeting was addressed by Rev. Giles Leach, of Sandwich; Rev. Joseph Lane, of Westbrook, Me.; and Rev. Milton Badger, of New-York, Secretary of the American Home Missionary Society.

The following are extracts from the

REPORT.

FRUITS OF HOME MISSIONARY EFFORT.

By encouraging the few people in a distant place who are prepared to appreciate the importance of the labors of a faithful minister, by uniting and directing their efforts and giving assistance for a few years, they often acquire the ability to support such a man. Something like this is the brief history of not less than twenty-five of the churches in this state, now regarded as among the most prosperous. About forty-five others are now assisted by this society, with encouraging prospects in most cases of similar results. Every year a cheering number are becoming able without assistance to support their religious institutions. We reckon five such cases for the past year.

DESTITUTIONS.

From the statistics, as given of the different counties, we come to the following results, in regard to the State, viz: That there are 218 towns, 182 churches in 162 of these towns, and 141 ministers; leaving 56 towns without a Congregational or Presbyterian church, and 40 churches without a minister. We are aware that some of these places are supplied with preaching by other

evangelical denominations of Christians, and we hope that the increasing zeal and activity of our brethren of these denominations will enlarge the number. At present the field within our own State is sufficiently large for the harmonious efforts of all who are seeking to supply our destitute population with the preaching of the gospel.

LABORS OF THE YEAR.

In this field our society has employed the past year, for a greater or less time, 63 laborers, 45 of whom are either settled pastors, or employed by the year, and 18 for some weeks or months. Besides the services of the agent and the missionary in Canada, they have performed the amount of 47 years of ministerial labor. This has been done at an expense to the society on an average of about \$125 per year, and has brought to the support of the gospel in the places where it has been expended not less than \$15,000.

THE TREASURY.

The report of the treasurer shows the income of the society the present year to have been \$5913.29, which is less than the last year by \$2786.17. It was to be expected that this society must share with its kindred institutions in the embarrassments of the times. But it has been painful in its operation. The society in the early part of the year was moving on successfully with its enlarged operations, when it was suddenly cut short in its resources. Resort was had to borrowing to the amount of \$700. This soon proved insufficient, and we were obliged to say to the beloved missionaries that we could not pay them the sums which we had pledged to them. Information of this was communicated to the churches in May, in an address to them by the Secretary, and the result of collections has shown that they are ready to sustain this society to any reasonable extent in its appropriations for securing the preaching of the gospel to the destitute. We, as trustees, perhaps, ought on this occasion to confess our unwarrantable distrust of their readiness to come to our aid in time of need. For beyond our expectations we have been enabled, by the contributions of the few months past, to meet all our engagements for the year and to pay all our debts. For this unexpected success, we desire devoutly to give thanks to the Head of the church, for his merciful interposition through the liberality of his beloved people.

APPEAL TO THE CHURCHES.

But our treasury is empty, and calls are made upon us almost every week for money which becomes due to the brethren who are laboring under our commission. We can-

not look again the present year to those churches who have made their contributions to this object; we must, therefore, rely for the present upon the very respectable number of churches who have done nothing for this cause the present year. We call upon them, as we believe we are authorized to do, in the name of the Lord Jesus Christ, to come to our aid. We ask you, dear brethren, immediately to take up a contribution for the New-Hampshire Missionary Society, to such an amount as your Lord requires of you in view of the present wants of his people. Why should you be excused while others are exerting themselves to sustain this cause? It is not true that they are more able than many of you. Not a few in the humblest circumstances have given liberally to our funds. We wait for your contribution. Come, in the spirit of your Lord, and unite your efforts with ours in doing what can be done to save our countrymen from a life of sin and an eternity of misery.

AMERICAN HOME MISSIONARY SOCIETY.

In the American Home Missionary Society, to which we are auxiliary, we continue our unabated confidence. We sympathize with that institution in its present embarrassment; and with its missionaries in their distant fields of labor and privation. We have appropriated \$500 to the funds of that Society the past year, and we earnestly hope that the churches of this State will enable us to do as much or more the year to come. Something has also passed directly to the treasury of that Society from churches and individuals in this State.

The trustees would not close their Report without commending again the cause of Home Missions, connected as it is with all the best interests of our country, the glory of the Redeemer's kingdom, and the salvation of men, to the prayers and the liberality of the churches of this State. The great experiment is going on in this land whether our religious institutions can be sustained, and the gospel be preached to our rapidly increasing population, independent of the aid of civil government. All experience goes to show that this is not to be expected without a vigorous system of missionary operations. To the support of such a system our interest and our duty should prompt us. It is in accordance with the spirit of the gospel, the example of the most eminent saints, and the wishes and the prayers of God's people in every part of the world. Let it lie near the heart of every disciple. Pray for the peace of Jerusalem. They shall prosper that love thee. For my brethren and companions' sake, I will now say, peace be within

thee. Because of the house of the Lord our God, I will seek thy good.

MICHIGAN HOME MISSIONARY SOCIETY.

At the meeting of the Synod of Michi-

gan, October 20, 1837, a Home Missionary Society for that State was formed, auxiliary to the American Home Missionary Society. O. JOHNSON, Esq., of Monroe, is President, and Rev. J. L. TOMLINSON, of Adrian, is Agent for the Auxiliary, and also for the Parent Society in Michigan.

CORRESPONDENCE OF THE A. H. M. S.

A STATED MINISTRY.

Many facts are from time to time communicated by the Missionaries of the A. H. M. S., showing the immense advantage of the *stated*, over the *occasional* enjoyment of pastoral labor. As it is the policy of the Society to promote a permanent, in distinction from a fluctuating ministry, it has occasionally published communications on this subject. The Report of the Central Agency in the State of New-York, in the appendix to the last Annual Report, and also in the Home Missionary for July, 1837, p. 49, contains some valuable considerations. See also the first article in the present number. We add the following extracts confirming our views of the superior value of a constant pressure of evangelical motives upon the heart and conscience.

From a Missionary in Virginia.

There are several neighborhoods within ten miles of this place, in which I have been invited to preach—say once a week, or once in two weeks; and I am always reluctant to refuse to preach to a people who seem anxious to hear the word of life. I have, therefore, visited a number of these settlements *statedly*, at intervals longer or shorter, for the last two years; for the most part upon a week day. But I do not think there is much reason to expect much good to result from such visits. And I find that they, especially when made to several different places, interfere very much with my studies. To ride ten miles and preach at night, consumes, necessarily, a considerable portion of two days.

If I could be released from the care of my other congregation, between thirty and forty miles from this place, where I spend every fourth Sabbath, and devote all my time and talents to this place, I think that double the amount of good might reasonably be expected to be done which is realized upon the present plan.

Another minister, whose people were on the point of dissolving their relation to him, in consequence of the mercantile embarrassments of the country, thus details one of the reasons of his reluctance to leave them.

The deacons had formed, as they thought, a plan for doing good by holding "deacon's meetings," and so getting along without a minister, and save the expense. But I was well aware that a little experience would show them, that a congregation like ours could not be held together without a stated ministry. There is, there can be *no substitute for it*.

WISCONSIN TERRITORY.

From Rev. C. Nichols, Racine Co., Wisconsin Territory.

Owing to the want of a sufficient number of persons who agree in sentiment, and to the want of suitable persons to take a decided stand for God, and persevere in it, I have deferred the organization of churches. I had hoped to accomplish it before this, but it has not appeared to be expedient. I have attended meeting once or twice at the Forks of Root River. There is a large settlement, and there have been several hopeful conversions there. They are more inclined to meetings in that section than in any other place, except at the mouth of Pike, within my knowledge. They are anxious that I should hold meetings there.

PECULIAR NEED OF MINISTERS IN WISCONSIN.

We greatly need help here. I have seen no Presbyterian or Congregational minister since we arrived here in August, 1836. There is no such minister between here and Chicago, a distance of sixty-five miles, but one between this place and Green Bay, about one hundred and fifty miles, and none between this point and the Mississippi River, which is more than two hundred miles. Indeed, I believe there are but three or four Presbyterian or Congregational ministers in this territory on this

side of the Mississippi River. There are many thousands of inhabitants here widely scattered, it is true, who are fast effacing the footsteps of the red men, who have retired to the West. There are many places in this widely-extended country where considerable congregations could be collected, on the lately extinguished embers of the wild man's fires.

The number of ministers of other denominations is less here than is usual in a new country. The Methodist and Baptist preachers are comparatively few. The great expense of living here is doubtless one reason why we have so small a number of helpers.

Please invite the friends of Home Missions, in the East, to cast their eye beyond the fertile plains and moral wastes of Ohio, Indiana, and Illinois, to the widely-extended moral wilderness of Wisconsin. Let them see the scattered thousands pursuing their various occupations of usefulness or amusement on the Sabbath. Let them listen to the pressing invitations given to their Missionary to go from thirty to nearly three hundred miles to preach the gospel, and they would better understand you when you assure them that the blessed work in which they are engaged is but just begun. Shall we not have help soon? Or, rather, shall not Christ's command concerning preaching the gospel in this Territory be regarded, by a few at least, very speedily? The work to be accomplished here is great. Shall we not have enough ministers of the gospel here for counsel? Must we be so widely scattered that each must act alone? I need help more than tongue can describe.

ILLINOIS.

The following letter is from the Report of a Missionary in Illinois. It presents one of the many cases in which Home Missionary aid is the *indispensable* reliance of the faithful laborer. If the Society should cease its action, or be crippled by protracted pecuniary embarrassment, how are such "cases of worth and want" as this to be relieved?

I have endeavored to devise how I might retain my draft on the Society, in order to favor it a while longer. But I was so severely pressed that I shall be compelled soon to draw. Several of those to whom the money is due will not wait even for me to correspond with you in reference to it.

The time embraced in my report has been to me and to my family, one of many trials and difficulties, chiefly through sickness. But though I was sick for many weeks, I lost but two Sabbaths, in which I

did not preach. And even these, I trust, cannot be considered as quite lost; for I preached to those who visited my sick bed, and I believe with some success. Through the course of my sickness I preached eight or ten times sitting down, because I was so weak that I could not stand. But when I was weak then was I strong; so that even this affliction may turn out to my own and others' good.

Owing to my sickness, and the want of a proper place, our Sabbath school and Bible classes have been discontinued for some time. Next summer we will try to build us a place of worship. If, with these embarrassments, the prospects of the cause here appear gloomy, where, nevertheless, the gospel is preached, what must they be where it is not preached at all? It is truly a great drawback on the interests of the Redeemer's kingdom; that your Society is not enabled to advance more rapidly.

TENNESSEE.

From a Missionary Report.

INCIDENTS OF MISSIONARY LIFE.

In visiting the sick, singing and praying with them, and also in preaching, I have spent a week of nights in succession. In going to attend my own appointment, at the place where I stopped to stay all night, I was informed of a meeting appointed where there was a sick man who wished to hear a sermon before he died. He was noted for his wickedness. It was insisted that I should preach, which I consented to, feeling that it would be the last sermon he ever would hear, and it was the last he ever did hear. Alas! he appeared to be in a state of mind as little suited to hear to advantage, as could be expected from the circumstances. I understood that he gave little or no satisfaction relative to his future state in his last hours.

On another occasion, after being on fatigue nearly a whole week, and having just returned home, I was sent for in the night to go to see a woman who was not expected to live. I found her in a good state of mind. After singing and praying I was asked to preach. The family being Germans, there was no English Bible about the house, and none could be had without sending to a neighbor's house; therefore I had to preach without a Bible, and I was told it was the first sermon ever preached there. The meeting was solemn and interesting. I promised to visit the sick woman a few nights afterwards, but being greatly fatigued I could not go at the time. I was informed afterwards that the people gathered expecting to hear preaching, though there was no appointment for preaching.

I visited her the next Saturday, and left an appointment for preaching. The family has since attended preaching regularly, but scarcely ever before.

For some months I had no grain to feed my horse, and frequently was no better off myself, where I went. Sometimes I thought he would give out, and should be obliged to suspend going to a distance. Occasionally he has been so near exhaustion, that in compassion I have walked and driven him before me, in order to reach my appointments, or to borrow another horse for that purpose. At the same time, I and my son have had to go with a bag from one house to another for corn to make our bread. Some we procured on credit. I shall have to lay in my provisions for the ensuing year, without the hope of paying for it, except by your assistance, or by seeking another field of labor. The crops having fallen remarkably short will embarrass our people. There are none here who feel disposed to help a minister, but will have to buy more or less of provision for themselves. It is, therefore, a time of special necessity for the assistance of your Society. Such straits are trying; but I know the cause in which your Society and its Missionaries is engaged in will be blessed; therefore "Let us not be weary in well-doing."

GERMANS.

The following is from one of our Missionaries in a German settlement in the West. It should be remembered that most of these people in the new states, are emigrants from a country where the churches were built by their ancestors, and where the support of religion is an affair of the government.

I have continued at my post, supported by faith and hope. Since my last report, I have met with many discouragements both of a spiritual and temporal nature, and also with some signs of a good work in my congregations. One of our churches is now ready for preaching, and we find it truly more convenient than barns and private houses. On Friday last I went, with my axe on my shoulder, to lead another of my congregations in making a commencement for a church. When houses of worship shall be finished, we shall have a more favorable opportunity for doing good. O that God would revive his work in my district! Often am I constrained to cry out, "Can these dry bones live?" there is so much coldness, so much hankering after the glittering treasures of earth, among my people. But sometimes I see the silent tear and hear the deep sigh. But I long for a general and more soul-stirring cry, "Men

and brethren what must we do to be saved?" "O, Lord, revive thy work!"

This brother adds, on the margin of his report, the following statement of his necessities, which the Society has promptly relieved (as far as the payment of his Missionary wages could do it) by authorizing him to draw at once upon its treasury. We confidently expect that some individual or association of the friends of Christ will furnish the means of meeting the claim by placing the sum of \$118 immediately at our disposal for this purpose. We say that *we expect it*, for it must be, that among the Christians whom the Head of the Church has blessed with the means of contributing to the spread of his gospel, there are some who are looking forward to that day when he will say, "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*"

At this time I am really distressed. With a sick family, and winter approaching, I have not a cent in my pocket. I call on my people, but they say they can get no money for themselves. But, thanks be to God, though I am pinched with poverty, I can praise him still, and rejoice in the God of my salvation.

OHIO.

From a Missionary in Licking Co., Ohio.

My heart, dear brethren, has been encouraged to bear up under the pressure of pecuniary embarrassments, by repeated assurances that I suffered not alone, and perhaps not peculiarly, else I know not but the temptation may have prevailed either to quit the Missionary field or the labors of the gospel ministry. But I have cause here to erect another "Ebenezer," for hitherto the Lord hath helped me. My dear people were never so kind as they have been the past season, and my mouth has been utterly closed from uttering a single complaint for sufferings from any quarter, by their zeal for my welfare to the extent of their ability.

"A sore evil which is seen under the sun, and it is common among men."

THE REASON OF PROTRACTED DEPENDENCE.

A principal difficulty which we have to encounter, is the spirit of speculation so characteristic of the times. The great majority of the original inhabitants of this section of our country were poor and were in

debt for their farms. When the time came that they could sell these for advanced prices, very many of them sold, and went still westward, where land is cheaper. There are but very few remaining who occupied these farms a few years ago. But for this fact, instead of *asking aid from you*, we might now be *affording it to you*. Of those that have come among us, I wish we had better things to say. They are generally men of worldly minds. They have come here for the purpose of amassing wealth, and the very few who profess to believe and feel with us, have constant need to be taught, "Lay not up for yourselves treasures upon earth," &c. That some of us should feel the influence of such minds is not unaccountable.

From Rev. S. W. Rose, Homer, O.

Our Sabbath schools have been regularly attended, and we have some evidence that instruction has been efficiently given.—Monthly concerts and prayer meetings have been regularly attended in each church, though not very numerous. Attention to preaching has been increasing evidently during the year past.

The standard evangelical volumes of the A. T. S. have been circulated among my people the past summer, and the *Lives of Page, Brainerd, Taylor, Payson; Nevins' Practical Thoughts; and the writings of Doddridge, Baxter and Bunyan*, are now extensively read. The effects of these on some minds are very happy. Five have been added to the Church on examination during the past six months. Some others are hoping in Christ who will probably be united with us, and several are inquiring what they must do to be saved. We do not call the state of things among us a revival, because it partakes not of the excitement incident to modern revivals. But there is a manifest growth in grace on the part of Christians, very generally, and our expectations are awake to the prospects of a revival, already in an incipient state.

MICHIGAN.

From Rev. C. G. Clark, Webster, Mich.

AN INTERESTING SABBATH SCHOOL.

My last report gave you a part of the results of the revival in this place. The collateral effects of the revival are yet apparent. The congregation on the Sabbath is, I think, at least one third larger than in any former season. Our Sabbath school presents a truly delightful aspect: I wish I could describe it. We have one large class, most of whom, with the teacher, *wear spectacles*. There is one class of middle aged, and two of young ladies. We have also a large class of young men. Below that age, we have all descriptions down to little chil-

dren. We have three classes, mostly little boys, from three to seven years of age. When full, there are as many as twenty-four. Perhaps no portion of the school is more interesting, or interested, than this. The cause of "total abstinence" is looking up a little. We hope and pray for its extension throughout our bounds and through the world. Comparatively, this is a temperate community. There are few drunkards, and no place where they are made, except in an extreme part of the society.

Commendable effort to relieve the A. H. M. S.

The next Sabbath after I made my last report, I laid your letter, requesting me to withhold my draft, before the congregation. Many were excited to action. The following Sabbath, I preached on the subject. A collection and subscription has been made, amounting to \$60. Probably the people will pay the amount pledged me by the A. H. M. S. before the expiration of the year. The A. H. M. S. is embalmed in the affection and confidence of this people. Our trust is in Israel's God, whose pledge is perfect. I hope this people will never again be under the necessity of asking your aid—but, on the contrary, will be able and willing to help you aid others:

REVIVALS.

He who is King in Zion continues the tokens of his favor by pouring out his Spirit on the churches. For want of room for more copious extracts, we give under this head a few brief selections from the correspondence of the past month.

From Rev. Hugh Barr, Carrolton, Illinois.

On the second Sabbath in September, four were received into the little church in Apple Creek, one of the small churches in the vicinity, to which I minister a part of the time; and on the first Sabbath in October, sixteen were admitted to the privileges of the church at Carrolton. Eleven of these were received on profession of their faith. They had obtained hope in Christ during a protracted meeting in Carrolton, in which Dr. Blackburn, Br. Lippincott and myself, co-operated with a number of Baptist brethren.

From Rev. J. H. Shields, Poplar-Spring and Pleasant-Hill Churches, Putnam Co., Ind.

While I have reason for humiliation, I feel that I have reason to send up gratitude to God for the mercy-drops he has showered down upon my little churches. There has been no special excitement on the subject of religion in the Pleasant-Hill church during the summer and autumn; yet we

have had attentive and serious congregations, and we trust that our labors were not in vain. In the church at Poplar-Spring, we had a communion season on the first Sabbath in October, which was to us a blessed occasion. The Spirit of God, in his convincing power and cheering grace, came down; sinners were made to cry for mercy, and the people of God to rejoice in his salvation. There have been ten or twelve additions to this church since my last report, all of whom, we trust, have found Christ in the pardon of their sins.

From Rev. E. Bascom, Jackson, Jackson Co., O.

So interesting and multiplied have been my labors since the close of my year, as almost to preclude the making of my report when my commission required. The year has closed with glorious things for Zion. During six weeks past, in different places, I have attended and held more than fifty religious meetings, and officiated in most of them. The seed does not lie long buried, but springs forth and yields an abundant harvest. There have been some hopeful conversions among those who cannot read a word in the book of God. Some have come from the Unitarians, or "New-Lights," as they are called; and the church which, by the aid of your Society, was organized a year ago last June, with 27 members, scattered over the county, has, during the year past, received additions to the number of 26, and 22 of them on profession of the submission of their hearts to Christ, under the truth as impressed by the HOLY SPIRIT.

From Rev. R. H. Snoddy, Knox Co., Ten.

The first part of the season was a gloomy time with us. We had several cases of discipline, after which, however, the Lord came down among us in the riches of his grace. Our meetings have been uncommonly interesting, and we hope some conversions have occurred.

From Rev. S. R. Woodruff, Wadham's Mills, Essex Co., N. Y.

Prospects here, as it respects religion, gradually became more encouraging, until the latter part of September, when some of God's people began to expect a refreshing from above. There seemed, in many cases, to be an earnest spirit of prayer, which could not rest satisfied until the blessing came. This state of things continued much the same until the middle of October, when it was thought best to commence a protracted meeting. I trust good was done; Christians were refreshed, backsliders reclaimed, and some sinners converted. Six have been added to the church by profession, and three by letter.

A PROMPT AND GENEROUS RESPONSE.

"Bis dat, qui cito dat."

"A double charity their souls display,
Who, what they give, bestow without delay."

In our last number we spread before our readers the case of an embarrassed Missionary in the West, and asked, *Who will help?* It is with emotions of pleasure, which we trust will be shared by our readers, that we acknowledge the receipt of an answer to that appeal, which is not only in point, but (what is of scarcely inferior importance) is *prompt*, and will cause the intended relief to reach its destination in season to prevent some physical suffering, and many a mental pang. And when we allude to the *promptness* of this response, we need scarcely add, that it comes from an association of *young men*. Rev. S. Lamson, of Brighton, Mass., laid our appeal before the "BRIGHTON YOUNG MEN'S DOMESTIC MISSIONARY SOCIETY," in his congregation, and the sum of two hundred dollars was raised, a portion of which will be applied to the benefit of the Missionary referred to, and the remainder to the same general cause. We wish that in their beneficence (and can scarcely frame for them a more appropriate wish) they may enjoy a pleasure equal to that with which their timely and generous aid will thrill the bosoms of that needy missionary family, when they shall hear of it, where the keen wintry wind whistles around their dwelling, on the distant prairie in the west.

Young men have interests at stake.

Such deeds are not only honorable to the doers as Christians, but also suitable to their responsibility as *Young Men*. The fathers, who are passing off the stage, have few earthly interests to jeopard. The success or failure of the great moral experiment now going on in this land, will come too late to affect them. But with the generation now girding themselves to the conflict it is otherwise. Before the young men of this day shall become the old men of another, it will probably be decided, whether the demons of Infidelity and Papacy, grown weary of the desolations themselves have made in the other hemisphere, shall make good their lodgement in this virgin land; or whether Christian truth, with its train of public blessings and private virtues, shall be the inheri-

tance of our children, as it was of our fathers. This is a question that mainly concerns the juniors of society, and one of which, under God, they are THEMSELVES TO BE THE ARBITERS.

AMERICAN H. M. SOCIETY.

APPOINTMENT OF SECRETARIES.

The Executive Committee of the A. H. M. S. at their last meeting received a report from a "Committee on the organization of the Secretaries' department," which was appointed at the time of their accepting Dr. Peters' resignation; and *Resolved*, that Rev. MILTON BADGER and Rev. CHARLES HALL,

be appointed co-ordinate Secretaries, under the name of SECRETARIES for CORRESPONDENCE. Also, that it be recommended to the Society, at its next annual meeting, so to alter the Constitution, as to require the annual appointment of "two Secretaries for Correspondence," instead of "a Corresponding Secretary."

This arrangement dispenses, for the present, with the offices of Associate Secretary and Assistant Secretary.

Correspondents of the Society are requested to address their communications to either of the above named Secretaries.

Appointments by the Executive Committee of the A. H. M. S., from Nov. 15th to Dec. 15th, 1837.

Re-appointed.

Rev. John N. Lewis, (2d,) Fairfield, N. Y.
Rev. Alvan Parmelee, Middlefield Centre, N. Y.
Rev. P. Camp, Orleans and Plessis, N. Y.
Rev. W. B. Tompkins, Lebanon, N. Y.
Rev. R. H. Snoddy, New Prospect and Liberty, Tenn.
Rev. L. De Witt, Big Bottom, Washington Co., O.
Rev. E. Bascom, Jackson, Jackson Co., O.
Rev. Romulus Barnes, Washington, Illinois.

Rev. M. H. Wilder, Bath, Ind.
Rev. E. N. Nichols, Clinton, Mich.
Rev. Ulrie Maynard, Darien, Ct.
Rev. J. D. Wilson, Crooked Cr. and Little River, Tenn.
Rev. Cyrus Nichols, Racine, Wisconsin Ter.

Not in Commission last year.

Rev. Tyrrel Blair, Centreville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from November 15th to December 15th, 1837.

RHODE ISLAND—

Kingston, a Lady, 50
Providence, Beuck Cong. Sab. Sch. by S. S. Wardwell, Sup't. \$70 00

CONNECTICUT—

Hartford, A. M. Collins, 100 00
Middletown, a few Individuals of the South Church, 25 00
Pettipaug, Religious Fem. Soc. by Mrs. H. Hovey, 15 50

NEW-YORK—

Cairo, Amasa Mattoon, to const. his daughter Ann Mc B. Mattoon a L. M., 30; Pr. Ch. 10, 40 00
Catskill, S. S. Day, 5 00
Charlton, Ladies' D. M. S., Mrs. Sarah Smith, Tr. in part to const. Rev. John Clancy L. D., 37 00
Chester. Coll. 3 14; Rev. R. Willoughby, 10, 13 14
East Groveland, Rev. G. Freeman, 3 00
East Lincklaen Ch., by Rev. F. H. Ayres, 11 00
Fulton, by Rev. J. Eastman, 25 00
Goshen, Dr. J. S. Crane, 10 00
Jamaica, L. I., Presb. Ch. Mon. Con. Coll., by J. Rider, 9 86
Lewis, Rev. C. Comstock, by Rev. S. R. Woodruff, 30 00
Lodi, Presb. Ch., by J. Plumb, 25 00
New-York City, viz:
Bleecker st. Ch., Mon. Con. Coll., 8 23
Bowery Ch., Rev. J. C. Brigham, 5; W. W. Chester, 50, 55 00

Central Ch., John C. Baldwin L. M., 30;
Coll., by S. M. Blatchford, 60 33, 90 33
Duane st. Ch., W. M. Halsted, 400; C. S. Pierson, 10; J. A. Stevens, 10; Anon. 50; Cash, 10; Do. 15; B. Deming, 10; T. Masters, 10; M. Smith, 5; C. St. John, 5; S. Stevens, 10; Estate of Elisha Williams, 20; S. Grosvenor, 5, 560 00
Mercer st. Ch., C. W. Smith, 3 00
Murray st. Ch., E. Houghton, 50 00
Pearl st. Ch., Rev. H. A. Rowland, 10 00
A young Convert, a pair of earrings, breast pin and three finger rings; C. D., 5; J. H., 10; A. C. P., 25, 40 00
Oxford, Sab. Sch., 81
Pleasant Valley West, by A. Raymond, 1 50
Rochester, Rev. C. Dewey, in full to const. Mrs. C. Dewey a L. M., 20 00
Scotchtown, S. Millsbaugh, 10 00
Syracuse, 1st Ch., Bal. of Coll., by P. Dickenson, 6 50
Wadhams Falls, by Rev. S. Woodruff, 5 00
West Point, Mrs. Sophia Ford, 3 00
Friend, by O. R. Kingsbury, 10 00
NEW-JERSEY—
Berkshire Valley, Presb. Ch., 20 00
Caldwell, Presb. Ch., Mon. Con. Coll., by C. N. Pierson, 22 50
Dover, Presb. Ch., Bal of Coll., 33 00
Frankford, Presb. Ch., 4 00
Hardiston, 1st Presb. Ch., in full to const. Rev. Ezra F. Dayton a L. M., 22 00
Mendham, Presb. Ch., sub. by L. Conckling, 50 00

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| Newark, Young People's 'M. S., J. D. Poiner, Tr. | 25 00 |
| South Orange, Presb. Ch., Mon. Con. Coll., | 4 00 |
| Succasunny Plains, Coll. in part, | 55 00 |
| Wantage, 1st Presb. Ch., 4829; 2d. Presb. Ch., 19; Cong. Ch. 25, | 92 29 |
| Two Ladies, | 1 00 |
| DISTRICT OF COLUMBIA— | |
| Georgetown, Neighborhood Coll. by a Lady, through Rev. J. C. Smith, | 10 00 |
| Washington, Coll. by Rev. M. Noble, | 50 00 |
| VIRGINIA— | |
| Lexington, Coll. by Rev. A. B. Davidson, | 5 00 |
| GEORGIA— | |
| M'Donough, John Daily, by A. C. Bull, | 20 00 |
| TENNESSEE— | |
| Bethel and Mount Zion, Coll. by Rev. T. Brown, | 25 00 |
| Crooked Creek, by Rev. J. D. Wilson, | 3 00 |
| Madisonville, Coll. by Rev. E. M. Eagle-ton, | 25 25 |
| Mount Vernon, by Rev. J. D. Wilson, | 2 00 |
| OHIO— | |
| Willoughby, Coll. 13; Mon. Con. Coll., 7 50; by Rev. R. Stone, | 20 50 |
| Collected by Rev. L. Bingham, | 50 00 |
| ILLINOIS— | |
| Griggsville, by Rev. A. T. Norton, | 20 00 |
| Ottawa, M. Clark, by Rev. A. Hale, | 2 00 |
| Peoria, Rev. C. Porter, by do. | 10 00 |
| Waverly, C. Turner, by do. | 2 00 |
| Subscription by Rev. A. Hale, viz: W. S. Gilman, 20; C. W. Baldwin, 5; C. A. Pease, 5; J. G. Edwards, 3 50; H. McNeil, 3; A. Hale, 10, | 46 50 |
| MICHIGAN— | |
| Plainfield, 1 75; Rev. G. N. Smith, 3 25, | 5 00 |
| MISSOURI TERRITORY— | |
| Fort Towson Ch., by Rev. C. Kingsbury, | 25 00 |
| HOME MISSIONARY, | 57 00 |
| | \$2000 41 |

KNOWLES TAYLOR, Treasurer.

Receipts of the Western Agency at Geneva, N. Y., from November 13th to December 13th, 1837.

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| Alden, by Rev. George Coan, | 25 00 |
| Campbell, in part by Rev. Mr. Hotchkin, | 25 00 |
| Castleton, | 55 50 |
| Buffalo, H. R. Seymour in full to sustain a Missionary, | 50 00 |
| Geneva, C. A. Cook, to sustain a Missionary and to const. Ezra D. Cook, of Dundee, N. Y., a L. D. 100; others in part 71, | 171 00 |
| Ogden, | 50 00 |
| Ovid, Peter Doig, to sustain a Missionary and to make Rev. Melancthon B. Williams a L. D., | 106 00 |
| Owego, Bul. of Coll., | 11 12 |
| Rochester, Brick Ch., A. Champion to sustain five Missionaries, 500 56; Benj. Campbell, to sustain a Missionary, 100; Harvey Lyon, do. 125; O. Hastings, 20; A. J. Burr, 10; J. M. Schermerhorn, 10; W. Alling, 10; N. B. Merrick, 10; others in part, 96 33; of which 100 is to const. O. Hastings, Esq., a L. D., | 881 89 |
| First Presb. Ch., Everard Peck, to sustain a Missionary, 100; H. B. Williams in part, 50; Mrs. E. Peck, 5; Frederick Starr, 25; F. M. Starr, 3; A. Sampson, 10; C. M. L., 10; J. C. Nash, 5; others in part, 169 01; of which 100 is to const. Rev. Tryon Edwards a L. D., | 377 01 |
| Third Presb. Ch., in part to const. Rev. Wm. Mack a L. D., | 109 00 |

| | |
|---|----------------|
| Bethel Ch., in part, to const. Rev. George S. Boardman a L. D., | 92 00 |
| Rose, | 11 00 |
| Southport, | 40 00 |
| Vienna, Deac. Morrow, 10; John Wright, 10; W. E. Frisbie, 1, | 21 00 |
| Walworth, by Rev. Mr. Ware, | 3 00 |
| West Bloomfield, to const. Rev. Julius Steele a L. M., | 40 00 |
| | 2062 52 |

Receipts of the Central Agency at Utica, N. Y. from September 26th to November 23d, 1837.

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| Augusta, J. J. Knox, 100; Ladies' Benev. Soc., 5, | 105 00 |
| Baldwinsville, by Rev. P. K. Williams, | 5 00 |
| Bridgewater, | 12 75 |
| Clinton, | 2 12 |
| East Richfield, to const. Rev. Daniel Van Valkenburgh a L. M., | 35 00 |
| East Whitehall, by J. Finch, | 21 00 |
| Exeter, | 11 06 |
| Fulton, | 15 75 |
| Gilbertsville, in part to const. Rev. Calvin Waterbury a L. D., | 41 78 |
| Homer, Presb. Soc., 2 50; Sisters Soc., Mrs. Walworth, Tr., 31 50, | 34 00 |
| La Fargeville, P. Camp, | 10 00 |
| Lebanon, by Rev. W. B. Tompkins, | 25 00 |
| Litchfield, | 25 00 |
| Mexicoville, | 13 17 |
| Oswego, 1st Ch., 32 91; 2d Ch., 15 50; Ladies' Ind. Soc., to const. Rev. R. W. Condit a L. M., 32, | 80 41 |
| Peterborough, Legacy of the late Peter Smith, by G. Smith, | 200 00 |
| Plessis, P. Suts and others, | 10 00 |
| St. Lawrence Co., D. M. S., J. Smith, Tr. | 62 50 |
| Woberg, Rev. H. Pruyn, | 3 00 |
| | \$712 54 |

Rev. A. Hale, Agent in Illinois, acknowledges the receipt of the following sums:

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|---|---------------|
| St. Louis, Mo., G. W. Call, 5; A. Jones, 5; G. W. Kerr, 10; A. W. Kerr, 2; J. Ridgeley, 1; W. King, 10; J. F. Comstock, 5; E. W. Drake, 2; J. Simonds, Sen., 3; A. Cushing, 10; J. E. Hyde, 2; Mr. Oakley, 20; T. H. West, 5; W. Turner, 1; J. M. Wisner, 3; A. S. Lincoln, 1; A. Austin, 1; J. C. Atkinson, 1; Mr. Little, 1; Mr. Bennett, 5; Mrs. Patterson, 5; J. B. Hellings, 2; H. B. Long, 5; H. McMahon, 1; S. Copp, Jun. 5; W. C. Hull, 2; G. W. Wall, 4; T. G. Little, 1; W. Goodyear, 1; S. W. Hyde, 1; Mr. Church, 1; T. Simonds, 5; F. Knox, 1; N. B. Atwood, 2; D. Smith, 5; N. Charter, 2; S. J. Bacon, 5; C. R. Hall, 5; M. Powell, 20; D. D. Page, 10; M. Kerr, 5; H. S. Kerr, 5; T. C. Cahoney, 5; G. K. Budd, 10; J. G. Van Deventer, 2; J. Torode, 5; B. Allen, 2; A. L. Norton, 1; J. McMahon, 1; Mrs. Manuel, 1; H. P. Blow, 1; Mrs. Blair, 1; S. Nourse, 1; G. N. Goodwin, 1; W. Marlow, 5; T. P. Bray, 1; W. C. Wiggins, 10; S. Berrien, 3; J. E. Cowan, 1; Mrs. N. King, 1; J. P. Turpin, 5; Friend, 5; D. Baird, 2; J. W. Allen, 1; J. Charles, 5; E. N. Drake, 3; C. T. Charles, 5; E. R. Blow, 1; Cash, 32 50, | 297 50 |
| Deduct counterfeit, | 5 00 |
| | 292 50 |

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

A MOTHER IN ISRAEL.

"The righteous shall be in everlasting remembrance."

It was the privilege of the writer of the following sketch to be pastor of a little flock in a retired town in Conn., from 1823 to 1829. The place is situated on the top of the range of hills, bounding the eastern view from the valley of the loveliest of rivers. The early settlers of the town were men of piety, who enjoyed and appreciated a faithful ministry, and loved sound doctrine. In the record of the first town-meeting is a vote to erect a house for the worship of God, and very soon after a call is presented to Jonathan Edwards; and, what the writer has never seen in any account of that great man's life, there is preserved in the place a record in his own hand-writing of his acceptance of the call. This was in the autumn of 1723. About the same time he was appointed tutor in Yale college; and very soon after, his class-mate, unquestionably on the recommendation of Edwards, was introduced to the place, where for nearly forty years he was the minister. That Edwards labored there, preached his earliest sermons there, and signified his acceptance of their invitation, affords proof of the religious views and feelings of the fathers of the town, and the unambitious mind of a mighty man, three years after leaving college. How long he labored in the place is not recorded, but that his preaching and example, and especially that the views of the fathers of the town who valued his ministry, gave some character to their successors, there can be no doubt. A Christian community

dwelt there. Though in subsequent years enterprise and piety declined, there is proof that the earliest inhabitants, and their children to the third generation, cherished a regard for God and his institutions.

It was about in the third generation from the first settlers, that a youth was introduced into the place as the wife of one of the young men among the principal families, and she, in subsequent years, exerted an influence of the most happy character. It was not until she was of the age of 75 or 76, that the writer of these reminiscences first saw her. She retained even at that age a noble form, was dignified and graceful in her manners, and had a bright piercing eye, beaming with intelligence. Mrs. W. had had great prosperity in her domestic relations, and had shared deeply too in great trials. One of her sons had been smitten with the love of wandering, and after spending some time on the great deep, became a rover on foreign shores. Another, in his youth, did not appreciate the privileges bestowed by the kindest parents, and often sent tortures to hearts which seemed, in the eyes of men, to deserve a far different return. Death demanded some of the loved ones, and not the least among her sorrows, Mrs. W., in the midst of life, was left a widow. But all things worked together for her good. She praised God for her mercies, and she praised him for her trials. For the wanderer she made unceasing prayer. During the years of his absence, she daily laid one request at the feet of Jesus, and that was, "that his soul might be saved." She engaged a small circle of pious friends to unite

with her in pleading on his behalf; and for years a meeting of a few moments each week was held on his account. God heard, and that son "came to himself," and was among her richest blessings in the evening of her days; and, what was uppermost in her desires, the Church through him is sharing in the efficacy of a mother's prayers. God has given him not only piety, but largeness of soul. With peculiar gratitude she was permitted before her sun went down, to bear her testimony, that God was certainly faithful to his precious promises—he *did hear prayer*. Other signal family blessings she was in the habit of tracing to God's great mercy in answer to prayer. She had the means and the disposition to do good. By the assiduous attentions of the son restored to her in answer to prayer, all her wishes were anticipated, and she was permitted to divide her time between her devotions, her reading, for which she retained an unusual relish at the age of 80, and her active benevolence. She cared for the poor, for the widow, the orphan; and with a discretion not often exhibited at that time of life, gave in a manner to render the gift a real blessing.

She had very great strength of attachment to the distinguishing doctrines of grace. When these were the topic of conversation in her hearing, her soul was fed, and those views of revelation which abase the pride of man, and bring all to the footstool of sovereign mercy, were themes which kindled a glow of feeling, and caused her face to shine.

She loved Christian society. It was a remark of hers, that she had not religion enough to live from one Sabbath to another, without attending one or more religious services during the week. She gathered around her those whose hearts the Lord had touched, for a weekly season of devotion, and the survivors of that prayer meeting are heard saying, "O that I were as in months past." One of them has furnished the writer with the following notice: "I cannot state the length of time for which that meeting was attended in Mrs. W.'s room, but at the commencement of my acquaintance

with her, it had been of many years' standing, and was never interrupted, until the beloved occupant of that Bethel was transferred to the presence of her God above. Even in her occasional absences, (for she usually spent a few weeks each year with a daughter in a neighboring city,) the season of prayer was observed in that consecrated place, and she in concert remembered the hour. The little circle who met there looked to her as a mother in Israel. She always commenced the exercises by reading a portion of Scripture, usually accompanied by selections from Scott's practical observations, and often interspersed with remarks of her own, which showed how highly she prized the holy volume, how deeply she was imbued with its spirit, and how continually she drank at that fountain of living waters. Her devotional performances were characterized by a marked appropriateness to the circumstances of the individuals present, or those having a claim to special remembrance, and of the church of which she was a member; but the breathings of her pious desires were not all expended in so narrow a circle. With a rare enlargement as well as fervor of soul, she embraced in her petitions the wants of a dying world; and the impression was deep on those who had the privilege of listening to her prayers, that the interests of the kingdom of Christ were her interests. One trait of character developed in connexion with this little praying circle, was her *fidelity* in watching over those sisters in the Church who were drawn thus closely around her. If she remarked negligence in duty, or inconsistencies of conduct, she failed not to admonish the individual concerned; but it was done so tenderly, with such marked humility on her own part, that all felt that "faithful are the wounds of a friend."

When Sabbath schools were first commenced in the place, she entered upon the business of teaching with the ardor of youth, though she often expressed her preference for becoming a scholar. At the age of 80, she gathered around her a class of twelve or fifteen young ladies, who listened with

intense delight to her inquiries and practical expositions respecting the great doctrines and duties of the gospel. She was one of the most efficient teachers. It was a lovely sight to see the animated countenance of the venerable mother, so happy, so glowing with love to truth and love to souls, performing such a service.

Her charities were bountiful. She several times remarked to the writer, "I had hoped that God would hear my prayer, and qualify one of my sons to preach the gospel; but he will certainly raise up others for that object, and I rejoice to furnish aid." For many years she appropriated sixty dollars to the Education Society, and at her death left a legacy of one thousand dollars for the same object.

The self-denying labors of the Moravians awakened her sympathies, as coming near to the model of primitive Christians, and the same yearly sum was forwarded to their treasury, and a legacy of the same amount left to them.

It ought to be added, that she was distinguished for humility. She maintained a deep sense of her own imperfections, and mourned over her unworthiness in the sight of God. In the hope of meeting his approbation, she placed no dependance upon any goodness of her own, upon her prayers, her deeds of charity, or any thing in her life. Often has she been heard to say, while tears of contrition flowed down her cheeks, "I am a poor unworthy sinner; all my hope is in the free grace of God, through Christ Jesus. If I am not accepted for his sake, I must be lost."

When arrested by her last sickness, though the event was not anticipated by her friends, it was not sudden or surprising to herself. In the full possession of all her rational faculties, she cheerfully said, "I have done with life; Christ is my Saviour; heaven is near to me. In leaving this world, though I go from the kindest friends, I have no sacrifice to make." It appeared evident to those who caught the last sounds which fell from her lips, that she was led peacefully down to the banks of that river which is the boundary between this wilderness and the promised land.

"One gentle sigh her fetters breaks;
We scarce can say, 'she's gone,'
Before the willing spirit takes
Its mansion near the throne."

Her dust is awaiting the summons of the Saviour, "when all that are in the grave shall hear His voice, and come forth," on the summit of a hill, surpassed by few in New-England, in the beauty and grandeur of prospect which it presents. An ocean-like expanse spreads out around it on every side except the north. When, in a bright morning, the sun in his majesty rises far over the broad sheet of mist which envelopes the fertile valleys—threaded by meandering streams—his beams throw over it a more than silver radiance, and show as green islands the mountain tops of the distant ranges which bound the horizon. The mind of the beholder cannot but regard with deep emotion the locality of that place of graves, while he blends with the meditations of the burial ground, the tender recollections of the loved and honored dead, and the anticipations of the resurrection morn, more grand and glorious than language can paint, or earthly images shadow forth. From that eminence, the first coming of the Son of man the second time unto salvation, will be hailed with joy by many of his redeemed ones, when the pastors who there sleep among their flock shall arise surrounded by those who shall appear as their crown on that day.

"HARVEY *knows* BETTER THAN HE *does*."

In the winter of 1828, as I was preaching for a few Sabbaths in the town of S——, Vermont, it was my lot to make it my home, from each Saturday afternoon till Monday morning, in the house of a pious family who lived two miles from the place of meeting. In this family was a man, aged about thirty, who had been affected with a partial palsy from his childhood; and who was considered as nearly destitute of reason. His name was Harvey. He occupied an apartment by himself; had his meals by himself; and was unable to walk without those peculiar contortions, twitches, and faltering of the limbs, which showed

the muscles to be nearly out of the control of his will, while his tongue, about as much palsied as his limbs, would seldom yield to his efforts to speak sufficiently to make him understood.

Harvey, however, would always go to public worship: and, as he could neither mount the wagon nor sit still enough to ride with safety, he would always go on foot. Through the snow, and through the storm, Harvey *would* go; nothing could hinder him. Once in a severe storm, I opened the house, made the fire myself, and preached to eleven hearers: but Harvey was there.

On my last Sabbath, after the family and myself had been for some time returned, and were enjoying a comfortable fire, Harvey arrived, wading through the snow, and exhausted with his labor. His sister said, as the weary man took his seat by the fire, "Harvey does not know much, but he loves to go to meeting." Instantly he replied, with a tone which I shall never forget, "Harvey *knows* better than he *does*." I thought I could not mistake the tone and manner of that reply, "Harvey *knows* better than he *does*." It must be, that soul knows what it is to feel the burden of sin. Deeply did I condemn myself, that I had neglected that afflicted one. I had never spoken one word to him about Christ or about his own soul; and he must have felt the neglect. But I had regarded him as an idiot, and had not thought that the gospel could be brought home to his soul. I conversed with him. It was not habit or caprice that carried him to the house of God; he felt his corruption—what an apostle calls "sin that dwelleth in me." He had felt conviction of sin. He had gone to the house of God, to know what he must do to be saved. Oh how I condemned myself that I had not preached the simple gospel in its simplest manner! Now I felt the meaning of the Saviour's words, "*Feed my lambs*." But Harvey seemed to have learned the way of salvation, and to have cast his soul upon Christ. My heart was drawn towards him with unspeakable yearnings. At this distance of time I dare not trust myself with an attempt to relate his conversation. Suffice it to say, that I could not but regard him as a child of

God. I gazed at his palsied limbs. This, then, thought I, is the *idiot*! But he knows he is a sinner; and he knows Jesus Christ! He is "*wise unto salvation*." Harvey "*did not know much*," but "The entrance of thy words giveth light; it giveth understanding unto the *SIMPLE*." How will he shine in wisdom; how will his palsied tongue be unloosed in praise, when many of the wise of this world will curse their wisdom, that in its foolishness "*knew not God*!" "Harvey *knows* better than he *does*." A thousand times have the words rung in my ears. I have thought how *little* knowledge is needed to convince a human soul of sin; and how *little* of the wisdom of this world is necessary in order to make men wise unto salvation! Henceforth I will not despair of leading a child or an *idiot* to Christ, provided he has understanding to perceive, that he "*KNOWS* better than he *DOES*." E.

A SINNER TAKEN AT HIS WORD.

J— was an unprincipled, profane and intemperate man. As he left his house one day, in a rage of passion, his wife inquired, where he was going. His answer was, "*I am going to hell*." These were the last words he ever spoke to her. She saw him no more, till his remains in the last stages of dissolution, were brought in from a neighboring town some weeks after, for interment in the grave-yard of his native village. It appeared, that on leaving his home, he had obtained a horse and wagon, to go to a town about ten miles distant. On his way, he had to cross one of the largest rivers of New-England. When he came to it, it was evening, his horse was blind, and he was intoxicated. The bridge was, in some way, missed, and the horse and his driver were plunged down the bank into the stream below. It was a melancholy sight to look upon the hearse as it was conveying the remains of this poor man to the grave. It was painful to think of his last words to her, whom he should have loved and cherished, and of the fearful probability there was, that his awful prediction had been verified in a moment when he thought not of it.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. X.

FEBRUARY, 1838.

No. 10.

THE GREAT EAST.

THIS is an appellation sometimes pleasantly applied to the State of MAINE, in order to intimate to the benevolent, that the "GREAT WEST" is not the only important field of labor and promise in the United States. We propose to give a few particulars sustaining the claim of Maine to the philanthropic attention of those who labor for the moral interests of our country.

PHYSICAL ASPECT.

At a general view, Maine presents a surface inclining from the northern border to the sea on the south. The ranges which separate the American from the Canadian territory, when viewed from the North, exhibit a chain of mountains of from two thousand to four thousand feet elevation, descending rugged and precipitous to the St. Lawrence. The aspect of the southern declivity is very different; the country sloping so gradually towards the sea, that its surface appears comparatively low, and in some cases the streams for many miles pass with but gentle current. After this, when they recede farther from the main ridge, the current becomes more sensible, in some places rapid, but still for the most part unbroken; and the general declivity, as indicated by the rivers, is gradual until they are lost in the tide waters of the Atlantic. This fertile expanse lying so fairly to the sun, is diversified by undulations which allow the country generally to be characterized neither as level nor as hilly, but partaking of both features. The margins of the streams, and the vicinity of the sea, are comparatively level, while in the remoter districts the hills here and there swell into mountains, detached and in groups, and are covered with the valuable lumber which constitutes, at present, one of the staple productions of

Maine. The coast is indented with numerous bays, whose various inlets and channels interlacing with each other, form innumerable beautiful islands and harbors. The whole country is well watered with lakes and rivers, and for scenery, and for purity and salubrity of atmosphere, it presents attractions which must, to New-Englanders at least, counterbalance the boasted exuberance of the prairies of the West. Notwithstanding an impression formerly prevailed that the climate of Maine was uncongenial, and the soil rugged and unfavorable to the successful pursuit of agriculture, or the comfortable support of a dense population, it is ascertained from statistical sources that, excepting New-Hampshire and Vermont, a greater proportion of the inhabitants are engaged in agriculture, than any other Atlantic state north of Virginia.

EXTENT AND POPULATION.

MAINE is the last of the northern sisterhood of states, having received a constitution only seventeen years ago. She has a territory of 33,000 square miles, precisely equal to the area of all the rest of New-England. The population (estimating on the basis of the census of 1830, and the average ratio of previous increase) must now be about 520,000; and promises to amount to more than 700,000, by the year 1850, without the aid of any other causes than the natural increase alone. But it is to be considered that a few of the last years have given a great impulse to the lumber business, and, in consequence, that speculations in the timbered lands have tended to interest a great number of persons in every part of New-England and the middle states in the ownership of those lands. A large amount of

capital, belonging to persons of enterprise, has thus been placed in circumstances to be unproductive, unless the exportation of lumber shall be carried on with considerable vigor. To sustain this a similar increase must take place in the agricultural operations of the state. Consequently, the population may rationally be expected to advance at a ratio greater than the mere natural increase. And especially is this expectation justified by the consideration, that in proportion to the territory over which the settlements of Maine have *actually extended*, the density of population is at least equal to the average of the northern and middle states. Some curious statistical calculations in "Greenleaf's View of Maine," present the result, that if we take 1000 as a standard of comparison, the physical strength and productive ability of the average of the United States is 816, New-Hampshire and Vermont are 995, while Maine stands the highest of all, being 996.

MINISTERS AND CHURCHES.

The statistical data necessary to an exact survey of the ecclesiastical condition of Maine are not now in our possession. Enough, however, is known to stir up anxiety and effort in reference to provision for the future. Since the year 1820, the average increase in the number of congregational churches has been about five per annum. The average increase of ministers has, however, been only about ten in three years, or three and a third per annum—thus leaving, at the end of every three years, five additional churches for which no ministerial supply is provided.

Again; for the last eighteen years the population of Maine has increased at an average rate of 12,000 per annum. Allowing that adequate provision is made by other evangelical denominations for half of this increase, and the remaining 6,000 constitute the yearly addition to the subjects of Christian effort on the part of the Congregational churches. To meet this increase there ought to be at least six additional pastors settled yearly, and probably, for a few years past, even more than this has been done. But on the average of eighteen years, the increase of pastors is only three and a third per annum, showing a deficit, on the whole, that

demand the attention of all who labor and pray for Zion.

MAINE MISSIONARY SOCIETY.

Maine owes much to her Missionary Society. It was formed in 1807, and though its progress has been slow, from the nature of the obstacles encountered, it has gone forward with a steady step. We have no means of stating definitely the number of Congregational and Presbyterian ministers in that state, but from the best data it is estimated that there are 150, of whom no less than 107 receive Missionary aid for more or less of the year. At least three-fifths of the Congregational churches have been fostered by the Maine Missionary Society, and without its assistance they must either have never existed, or have pined away a short and feeble life, and sunk again into darkness. The Christians of that state should therefore cherish this institution as their *alma mater*—one to whom their obligations, under God, are immeasurable. And it is not without a feeling of grateful reverence that we turn over the early reports of the Society, and recur to the trying times, when the country was new, and the friends of religion were rare, and benevolence was not fashionable, and see the faith and labors of Sewall, and Scott, and Bayley, and Gillet, and Jenks, and Thurston, and others, in this blessed cause. And we cannot but ask with deep solicitude, whether their successors in the ministry, and their sons and daughters in the churches of Maine, will, in this day of enterprise, suffer the work to languish which *they* began and carried forward in the days of darkness and difficulty? For ourselves, we cannot but express our confidence that the vigor of religious principle in that state will rise equal to the demand of its increasing thousands. Its flourishing theological seminary, so liberally endowed, and so deeply rooted in the affections of the churches, is a source from which a ministry of elevated character may be expected. The present pastors of that state are a band of brethren of uncommon worth. There is a strong fraternal sympathy, a mutual respect and confidence, amid all the agitations of the age, and in despite of the differences on minor points, which distinguish, but do not divide them from each other. The meetings

of their General Conference are characterized by an elevated tone of spirituality and Christian enterprise. From all these auspicious circumstances we hope well for Maine. We believe that God is in the midst of her, and expect to be able to trace the operations of his Spirit in the liberality and promptitude with which her churches will meet the exigencies of his kingdom among them. And this is not all; from the enlightened policy by which her institutions are conducted, and the evangelical character of her churches—

their doctrinal steadfastness and their order, we look to "THE GREAT EAST" for a large share of that pilgrim spirit of faith and enterprise which is to evangelize the mighty "West." Thus, eventually, the extremes of our land, combining their efforts with the central portions, shall pour their united influences abroad over the heathen world, and aid in the achievement of a final victory over the empire of sin, and the establishment of the universal reign of Christ upon its ruins.

CORRESPONDENCE OF THE A. H. M. S.

REVIVALS.

We continue, from last month, our notices of the good work which the Lord is doing through the instrumentality of our Missionaries in various parts of the country. May we not hope that the benign influences of the Spirit of revival, the Spirit of peace will come over the agitated minds of men, like that voice which spake to the storm and the waves of Galilee, "Peace, be still!" when the sea and the winds obeyed him!

From Rev. J. Tuttle, Jefferson, Franklin Co., O.

A short time after my last report, a protracted meeting was commenced at Lima. It was a meeting of considerable interest, and attended with some pleasing results. It kept increasing daily until the Sabbath, when the large barn, in which it was held, could not contain the people. While it is believed that Christians were edified—many from the different denominations, and strangers, were much impressed, the issue of whose cases we cannot ascertain—there were six cases of hopeful conversion in our own society. The husband, in two cases; the husband and wife, in one case; the wife in one case; and a young lady, the daughter of a pious mother, in another. One old backslider was quickened so as again to resume his family devotions. There were therefore four new family-altars erected, which remain to this day. Also since that meeting, a Sabbath school has been in successful operation, numbering about 35 scholars, and in such hands, as promise to carry it through all the vicissitudes of the year.

He adds, that a Presbyterian Church was to be organized in that place on the 12th November.

From Rev. S. Cowles, Ellicottville, Chautauque, County, N. Y.

In my last I mentioned that there was quite an interesting state of things in Great Valley; which is the south part of my society. Fifteen or twenty give good evidence of a change of heart: fifteen have united with my church, and two or three more probably will hereafter; and the rest have joined the Methodists and Baptists. There is still a good state of feeling among the people there, and I hope rather an increase of feeling among the people in this village.

From Rev. C. Smith, Bolton, Warren Co., N. Y.

God has been graciously pleased to come over the mountains of our sins, and visit these ends of the earth, with the special outpouring of his Spirit. I will give you some account of the commencement and progress of the work.

Some three weeks since, our Methodist brethren held their quarterly meeting in this place, and as they had no convenient place for meeting, we invited them into our church. We had agreed to make some special efforts preparatory to the regular quarterly meeting, and we did, by commencing on Wednesday evening, and continuing our meetings up to the Sabbath. My people united most cordially, and on Sabbath day we all sat down in beautiful harmony to the table of our common Lord. The Holy Spirit was evidently poured out on that occasion, in good measure, and sinners were pricked in their hearts. On that evening I should think as many as twenty were seen weeping over their sins. The meetings were continued in the evening and increased in interest. A meeting has been held three miles from my church, at the place where our Methodist brethren usually

worship, and I have continued them in my own society, and the Lord has been with us at both places, and wrought mightily by his Spirit. No discord, no jealousy exists between them and ourselves, but an example of cordiality and Christian feeling I think seldom surpassed.

But I must speak more particularly of the progress of the work in my own society, because I can do it with more correctness. The work at present seems marked and powerful in this quarter of the town, surpassing, altogether, any thing I have ever experienced in this place. Some twenty years since there was a revival in this place, which was called a great work, but those who passed through that inform me that it was nothing like the present work in power. Every appearance at present is that of a real work of the Spirit of God, deep, and in this quarter overwhelming. I have seen nothing as yet savoring of distempered feeling—nothing having the appearance of mere “animalism.” There is, in most of the converts, a remarkable appearance of calmness, intelligence and decision. Some of the cases are most striking, but I have no time to go into detail. The Church manifestly has repented, is humbled, rejoicing. Backsliders are reclaimed. I have heard professors, whose voices I have never before heard in a public religious assembly, with apparent brokenness of heart and contrition of spirit, rise and confess their sins, and most affectingly plead with the sinner. O, I have seen wondrous things, and heard wondrous things recently. “Glory to God in the highest!” Blessed be his holy name for ever and ever! But other parts of the town are also blessed. I learn that the work is spreading wider and wider, and that shoutings of grace are heard in different sections of the town.

There are at present indications that God is pouring out his Spirit in other towns in this county.

The following was written some weeks later than the preceding, and is the latest information received.

I feel called upon to bless God for having permitted me to pass the first quarter of my present missionary year in circumstances so auspicious. I trust my spiritual strength has been renewed, and that if ever I have felt like giving my whole self to the work of the Lord, it is now. So far as I am able to judge, the work is still advancing. Of the number of hopeful conversions, in the different neighborhoods in town, I have no means at present of determining. I think, however, that it probably exceeds one hundred in all. It is proper to state here that there are three societies in town, a Pres-

byterian, Baptist, and Methodist, and each of these has been more or less blessed, and additions have been made to the several churches. Sabbath before last was our regular quarterly communion. On that occasion fourteen were received to the fellowship and communion of the Church on profession of their faith. It was an interesting—a delightful season. I think it is probable that some more may offer themselves to the session for examination during the present week. I think no revival has ever been known in this town so general as this. And we hear that God is also pouring out his Spirit upon other towns in this county. The prospect for this church is at present encouraging. Harmony prevails, and I think also a spirit of prayer and disposition to labor for the Lord. God grant that whatever the experience of this people may be, they may not forget their obligations to the Home Missionary Society. In due time I intend to make an effort here in its behalf. Dear brethren, pray for us as a people—pray for your unworthy Missionary, and rejoice with him that sinners are here repenting.

GENTLE DEWS.

From a Minister in Indiana.

I rejoice to say that the past year has been one of great mercy to this little branch of Zion. It has indeed been with us a year of the right hand of the Lord. Though we have not enjoyed an extensive revival of religion, yet the Lord has been with us, by the influences of the Holy Spirit, giving efficacy to his own truth, in the awakening and salvation of sinners.

During the past year we have had four communion seasons; all of which were marked with more than usual solemnity and deep feeling; and for more than a year, we have not had a communion season where some additions have not been made to our little church. Our two last communions were peculiarly interesting and solemn. The Spirit of God was evidently in the midst of us, quickening his dear children, and awakening sinners. The first of these meetings, was held in a neighborhood about seven miles distant, where a number of the members of our church reside, early in the month of September. Though this meeting was attended at a private house, in the midst of a dense forest, with no other dwelling in sight, we all felt that it was good to be there; for God was there. Never before had I seen so much deep feeling manifested in any of my congregations. Christians were greatly stirred up to earnest prayer, and a goodly number came to us with the jailer's anxious inquiry, “What must we do to be

saved." It was peculiarly solemn and interesting to go out, in the stillness of the evening, into the woods, (this was our only place for retirement,) and hear the voice of earnest prayer from the lips of a father, ascending up amidst the tall forest trees, as he agonized for his anxious son. That son has since indulged a hope, and united with the people of God. Two, on that occasion, united with the Church on examination.

Our last communion meeting was held *here* in the second week of November. It commenced on Friday and closed on Monday; and was, in all respects, as interesting as the preceding. As many as fourteen came forward to ask the prayers of Christians, while there were others in the congregation who were more or less anxious. The meetings were well attended throughout, and increased in interest until the close. Eight on this occasion were added to our little church, four by letter and four on examination. And all of these, except two, were the heads of young families. There are some others now indulging hopes.

Thus the Lord has blessed and strengthened this feeble church. During the past year, fourteen have been added to this church, five by letter and nine on examination. In other respects, we can see that the cause of truth is gradually making progress among us. The Sabbath is less openly violated; temperance principles are constantly gaining ground; opposition to Sabbath schools is diminishing, and the people generally are becoming more attentive to religious meetings.

From Rev. P. Camp, La-Fargeville, N. Y.

In making my report of service ending the last of November, 1837, the God of all consolation has put it into my power to send you glad tidings from the church of Plessis, to whom I administer the word one

half of my time, while the other half is expended in Orleans and vicinity. That church, at the time of my engagement, consisted of about 50 members, had a well conducted Sabbath school, a harmonious and watchful session, but complained of general stupidity, and felt the need of stated ministerial labors. Previous to this, for several years past, they had been but partially supplied with the means of grace, and for one year past, only one quarter of the time by a minister 24 miles distant, and for six months just previous, had enjoyed, I think, but one or two Sabbath services of Presbyterian ministers. At my second week's visit, after preaching a few times in adjacent settlements, and making several family visits, I discovered signs of the convicting operations of the Spirit; and on Sabbath afternoon, and especially in the evening, there were striking manifestations of the presence of God. On Monday evening, there were still more; and by Tuesday evening about a dozen were found rejoicing in the hope of salvation. After a week's absence I found the Spirit had not withdrawn his influences. The work has gradually advanced from that to this, (Dec. 6th,) and is still making progress. Previous to the work, in connexion with the session I had received seven members, six of them on confession, and one since. Of the converts, in addition, seventeen have been examined who will remain a season under consideration and instruction of the session, ere they vote their reception. This they deemed the more necessary as the majority were young. The prospect is, that during the season the church will have received thirty members—perhaps forty—to its communion.

The temperance cause and the Sabbath school are there receiving very encouraging support, and the A. H. M. S. will share liberal donations, considering the limited means of the church. I am greatly encouraged in my labors with that people.

REPORTS OF MISSIONARIES.

TESTIMONY

IN FAVOR OF THE A. H. M. S.

The following is the testimony of a Minister, who has known the operations of the A. H. M. S. both in the Southern and Western States. Having recently been compelled to change his field of labor in consequence of enfeebled health, he has sent us this unsolicited testimony, which we publish for the gratification of those friends of Christ and

the Society, who in former years, as well as in the dark hours of the present "pressure," have stood by us with their sympathy and their timely aid.

I take leave of the Society with feelings which I do not well know how to describe. I have never felt so much the approbation of heaven, as when, in years past, sustained by your Society, I have proclaimed salvation to the lost in destitute regions. And in the great day of eternity there will be thousands found who will bless God that

the A. H. M. S. was formed and sustained to send to them the word of life. It is just what is needed in this mighty West.—When I remember what it has done, I am astonished that there can be found friends of the Redeemer to oppose it. It has supported many ministers whilst they have carried the gospel to the destitute: it has enabled many feeble churches to obtain the living minister to break to them the bread of life. It has planted hundreds of churches where, but for it, there would have been no church. It has carried the gospel to many that were in the way to hell, who now rejoice in the liberty of the children of God. And it has carried the gospel to many of the people of God, scattered among the prairies, and by the groves and streams of the West, and eternity alone can unfold the good it has done. It lives in the hearts of Christians who will sustain it by their prayers and contributions. The approbation of heaven rests upon it, and will rest upon it, while it takes the course it has done in years past.

ANOTHER WITNESS.

About the time the foregoing was received, another similar expression was sent us from a former Missionary, written on closing his connexion with the Society. The scene of his observation lay in western New-York.

In closing my labor as your Missionary, I cannot refrain from expressing my approbation of the efficient aid afforded by your Society to our feeble churches. Although considerable additions are made to these churches from time to time, yet, on account of the floating character of the population, in many cases, they require assistance for a longer time than might have been anticipated. But as they send out their colonies to the various quarters of the land, they go to build up other churches, and to strengthen the outposts of Zion.

STILL ANOTHER.

From a Minister in Indiana.

"You have our most hearty and sincere thanks for the kind aid your Society has afforded us, not only during the last year, but from the first. This church, and all the churches in this county, have been fed by your bounty. Under God, your Society is to us like the tree planted in the midst of the rivers, 'whose leaves are for the healing of the nations.'"

REMARKS.

Such testimonials might be multiplied to almost any extent. Without adding any others at the present time, we beg leave to

state, in a simple manner, the grounds of the great HOME MISSIONARY CLAIM, not to *inform* but to *refresh* the minds of our friends, and the friends of our country, lest, in the din of noisier interests, this stupendous work should be comparatively neglected.

There are in the new states of Ohio, Indiana, Michigan, Illinois, Missouri, &c., great numbers of people who have no regular preaching of the Gospel. Many of them, from ignorance, bad education, and the influence of Catholics and Infidels, do not desire an intelligent religion ever to come among them. Very many, however, are anxious for the means of grace. They remember the happy days when they lived at the East, and when they had Sabbaths, and Churches, and Pastors, and Schools. Now they look around them and see their neighbors living and dying without the Gospel, and their own children growing up without religious instruction; and their hearts are filled with sorrow. They are willing to do what they can to obtain preaching, but in some places they are too few; in others, too poor; in others, they do not know what steps to take, or where to look for a minister, or else there is none to take the lead in the work.

Besides the foregoing, there are many towns, villages, and neighborhoods in the Eastern States, where there are churches formed, but where sufficient means cannot be raised to support the Gospel. A *little assistance* would enable them to have regular preaching; but for want of that little they remain destitute.

To supply these necessities, the HOME MISSIONARY SOCIETY was established. It seeks suitable ministers, sends them out to the destitute fields, gathers the people into churches, and by lending a helping hand, encourages them to help themselves. Feeble and languishing congregations are in this way strengthened, and thousands of souls hear the gospel, who, without these efforts, might have perished in ignorance and sin.

This Society has been laboring eleven years and a half. In that time it has, each year, aided from 200 to 1000 congregations, and employed from 170 to 800 Missionaries. It is estimated, that more than 40,000 persons have been converted and added to the churches during this period. In some states a large share of all that has been done to pro-

mote religion has been done by means of this Society.

ILLINOIS.

From a Missionary Report.

CARES OF THIS LIFE.

Many good people entertain romantic ideas of the character and work of the Missionary. Hence they are often disappointed, and blame the laborer for want of success, when, if they only considered the many and various cares which come upon him daily, they would often wonder that he accomplishes as much as he does.

August 30th.—In accordance with one requirement of my commission, I will state some trials of a temporal character which have hindered me in my work this year.

First—I found it absolutely necessary in order to my being useful here to devote more time and strength to the erection of a comfortable dwelling than would seem, at first sight, compatible with devotedness to the gospel ministry. Through the goodness of God I have now a comparatively comfortable dwelling.

Second—My horse, which would have readily sold on the first of last April for \$100 cash in hand, being a hardy animal and a rapid traveller, has ever since that time been so much afflicted with divers diseases, as to be for the most of the time not only entirely useless, but also requiring more or less of my time in order to save him. The strong probability is, that I must lose my horse after all.

Third—My cow, for which I paid \$35 in May last, left me some time since. I travelled, in all, 120 miles in order to find her, and then gave it up as a hopeless case. I now have to buy my butter or do without it. She was worth \$2 per week to my family at the time of her leaving us.

Nov.—I have not heard from my cow since the middle of August, and probably never shall again. My horse died about the middle of September. Through the kindness of an individual, (who belongs to no church,) I have the use of a horse for the present, for the keeping; so that I can get about as well as ever, otherwise I know not what I should do till able to buy another, which I could not do at present.

The church in this place is so much straitened for money for necessary uses that I have not deemed it expedient to call on them to aid your Society this year. One family here has done nearly one hundred dollars towards my support this year. That family is much in debt, and I don't think I ought to call on it at present. I am now in debt to one of our church members about 50 dollars, which will be due this month, on

which I am paying interest, and have been almost a year. He stands in great need of that money to pay his debts which ought to have been paid ere this, and I have no way to get it except from your Society. I also stand in need of money for necessary uses other than for the purpose of buying a cow and a horse.

"RELIGION WHICH BEARS TRANSPORTATION."

What Christian does not feel his cheek suffused with a blush at the bare implication, in the above title, that there is *some* religion which does *not* bear transportation? And yet it is a fact most painfully confirmed by the reports of Missionaries in the new states, that multitudes, who, when surrounded by the influences of their eastern homes, sustained a respectable standing in the church, when they reach the West, and are thrown into another atmosphere, their religion is found not to "bear transportation," but loses its savor, and is thenceforth good for nothing but to be "cast out and trodden under foot of men." Again and again have we called attention to this fact: and now affectionately commend to the churches in the older states to take good heed to their members—to labor for their purity as well as for their increase in numbers—so that they may have a religion which will not only bear transportation from one part of the world to another, but what is of infinitely greater importance to the individuals themselves, will bear inspection at the bar of God.

We have a number of young men here (of different denominations,) who thought their religion would bear *transportation*; consequently they brought it along with them, and as Abraham set up his altar wherever he pitched his tent, so have they.

I preach at four different places on the Sabbath. My meetings are generally well attended and apparently very solemn.—Three only have been added to the Church since I last reported, and those by letter. I feel ashamed to make such a statement, but it is true. There is about a score who, it was thought when I came here, would in the course of six months from that time join this Church, but it has since been ascertained that the most of them have not their letters, and what is worse, they don't seem to care whether they get them or not. They conduct as though they thought that coming to this country *gave them leave of absence*.

from the church and its duties for ever. I have never heard that any one of them have objections to my preaching, either as to matter or manner, or to my labors in any respect, or any objections to the church. I seriously fear that some of them "went out from" the eastern churches, because they were not of "them." Some of these, I believe, however, expect to get letters by and by. O how much we need a powerful revival of pure and undefiled religion here to root out selfishness and pride, the love of the world and the fear of the world, and bring back wandering sheep into the fold of Christ.

MISSOURI.

The following statements respecting Missouri, are forwarded by a gentleman whose facilities for obtaining information are peculiarly good, and in whose report of facts we place great confidence. We hope to have it in our power soon to add other particulars, showing the claims of that state on the attention of those whose hearts are filled with the desire of spreading the gospel of the Saviour among the destitute.

Missouri contains more square miles than any state in the Union; and is rapidly filling up with a population, almost exclusively southern and south-western. The population of the state, at this time, including the present season's emigration, is estimated at from 250 to 280,000.

In the south-eastern section, extending from Missouri river to the southern boundary of the state, 200 miles, and 50 to 60 in breadth, comprising 12 counties, with a population of about 60,000, there are fifteen Presbyterian churches, (unless two or three by neglect have become extinct,) and five ministers and two licentiates only.

In south-western Missouri, embracing all west of the territory just described, and south of the Missouri River, save one tier of counties adjoining, a country measuring east and west not less than 250 miles by 200 north and south, with a population of 30 to 40,000, there is one Presbyterian church and one minister, who gains his support by farming; and one Congregational church near the western boundary, organized by Rev. Mr. Dodge, Missionary of A. B. C. F. M. to the Osages. Mr. D. has for a few years ministered to this church, but is now about leaving the state.

In the north-eastern section, extending from the Missouri River to the north boundary about 150 miles, and from 50 to 60 in width, 12 counties, with a population of from 60 to 70,000, there are fifteen or sixteen Presbyterian churches, and, exclusive of

teachers connected with Marion College, six ministers and two licentiates.

In the north-western section, covering all the state not specified, except the Platte River country, 16 counties, according to Mitchell's map, a territory nearly 150 miles square, with a population of from 70 to 90,000, there are eleven or twelve Presbyterian churches, with three Presbyterian ministers and two licentiates.

The Platte River section, which has recently been annexed to the state, embracing as many square miles probably as New-Jersey, is fast populating. To this part of our state, emigration, at this time, is chiefly directed. Some tens of thousands must have already located there: and upon this large territory; unless it be the Rev. Mr. Jones, who is near the line, there is neither a minister nor a church of the Presbyterian denomination.

The above statements are submitted to show, that in efforts to evangelize our country, Missouri hitherto has been greatly overlooked. It is true that the Methodists, Cumberland Presbyterians, and Baptists, have done something to supply this lack in our denomination. But it is to be remembered that the Campbellites, and the Stoneites, and the Mormonites, and the Tom Painites, and various errorists, have also been busy.

But taking this community as it is, with all that has been done, it is heart-sickening to contemplate the immorality and impiety that pervades it, and which may be traced to the absence of salutary evangelical instructions. The Sabbath is desecrated, and that too by professors of every denomination; if not by the usual secular pursuits of the week, yet by travelling, visiting, conversation upon every worldly topic, and frequently by trading, the execution of notes, and the like, among neighbors, at the door of the church, or the place of convocation. Family worship, and the religious instruction of children, and particularly of servants, are by many professors totally neglected. Generally, except among Presbyterians, the people are opposed to paying for preaching. While this state of things continues, and until a change shall be effected through the influence of a pious and educated ministry, the gospel must be supported in Missouri through Domestic Missionary Societies. And to the A. H. M. Society mainly are our desires and hopes for succour and salvation directed. Shall we look in vain?

From Rev. F. Bascom, Pekin, Ill.

HOME MISSIONARY EFFORTS IN TAZEWELL CO.,
ILL.

Your bounty has not been in vain in this

county. Here are three ministers, and also three churches, gathered by your Missionaries, and taught so to prize the means of grace, that they cannot be deprived of them. But for your Society, so far as we can judge, no Presbyterian Church would yet have been planted in Tazewell.

INDIANA.

Extracts from the Report of Rev. J. M. Wheelock, Greencastle, Putnam Co., Ind.

Since my last report, was made sixteen have been added to this church—seven by profession, and nine by letter.

In reviewing the past, I have reason to believe, on the whole, that my poor and imperfect labors have not been wholly in vain in the Lord. The cause of Christ and the various institutions among us connected with its prosperity, are on the advance. I think I can say, with truth and gratitude, that the standard of piety in this church is becoming more elevated. Never in the seven years that I have been in the West, have I felt so much encouragement in my appropriate work, as I do now; and never as now have I seen such a field of usefulness before me. O for a heart to feel more my responsibility! I cannot resist the impression that the Lord has great spiritual blessings in store for this people.

We have some precious Christians here, who are far from being "at ease in Zion," who love to pray and agonize at a throne of grace. There are, at this time, a few mercy drops descending upon us. A few hopeful conversions have lately taken place, and our meetings are attended with a solemn interest. We have a weekly meeting for prayer for the S. school, and a monthly meeting to devise plans of improvement, and for mutual advice and consultation. Many of the children appear deeply interested and solemn, and the teachers address the hearts and consciences of the children more than formerly. This is to be the principle nursery of the church. Our Bible class is attended by all the teachers, and by many others. Its meetings are among the most profitable we have.

Benevolent Institutions.

The subject of Foreign and of Home Missions has been repeatedly presented from the pulpit with a happy influence. Many of our members are beginning to realize that they are the stewards of God, and feel quite interested in the universal spread of the Gospel.

Temperance.

This cause has received a little check by some division of its friends on the wine

question. But the principle of total abstinence is gaining friends by the agitation. This village, which two years ago contained six groceries, now has none. One man continued to sell without license, (the license being \$100,) and was indicted in several bills at our last court, as a public nuisance.

Preaching and other labor.

Once in three months I attend a sacramental meeting with Brother Woods, at Putnamville; also at Pleasant Garden; also once in three months with Brother Shields at Poplar Spring. I attend a similar meeting ten miles north of this place. One Sabbath a month I preach in some neighborhood in the country near enough to enable me to return to preach in town at night. I attend the Bible class and preach twice on the Sabbath, and sometimes attend the Sabbath school, besides week-day lectures in the country and town, and three evening prayer meetings, and teach a singing school. All these objects, together with family visitation, and my duties to my own afflicted family, keep me very busy. Through the blessing of God, my own health was never better.

"INTELLIGENT INFIDELS."

We hear the epithet "intelligent" often applied to men who openly avow their disbelief of the Bible. Now, while we do not deny that there are some that do this who are intelligent on other subjects, we are yet to be convinced that such are often found, who have studied the great question of the truth of the Christian religion, so as really to be "intelligent" on that subject. Sceptics often make great pretensions to learning and intellectual superiority, by which the humble Christian may be overawed, and frightened from the field of discussion. The following anecdote shows the result, when the boasted intelligence of scepticism is brought to the test. The individual alluded to is the same whom we formerly mentioned, as vaunting his knowledge of the original scriptures, and as being put to silence by a Missionary's taking from his pocket a copy of the original, when the pretender was forced to confess he could not read a word.

A discussion was commenced by his affirming that "there was no difference between the Protestant and Catholic priests." I inquired if "he was well acquainted with the Catholics?" "Yes, I know all about them." "How have you obtained

your information?" "By reading. I read a large book on that subject." "What was the title of the book?" "I don't recollect. It was a good many years ago." "What did that book treat of?" "I don't now recollect, it was so long ago." "Will you tell us the names of some of the ablest Catholic writers?" "There was—let me see—what was his name? I don't just now recollect any one." "Then you cannot be well acquainted with their opinions or practices." I then repeated to him a very immoral sentiment contained in Gibbon's "Autobiography." He replied, "I deny positively that there is any such thing in Gibbon's works; I have read them all." "Have you read his Autobiography?" "Yes, and there's no such thing in it." "Will you tell us how large that book is?" "I'm not obliged to tell." "Will you do us the favor to mention the size of that book?" "I'm not obliged to tell." "Will you mention some of the most remarkable events in the life of Gibbon?" "I'm not obliged to tell." "If you can answer neither of these questions, we shall have reason to infer that you are not prepared to deny what I affirm to be in that book." I then mentioned a sentiment advanced by Voltaire. "That's not in his works; I've read them." "Have you read them all?" "Yes; and that's not in them." "Will you state the subject of one of his books, or of any production of his pen?" "I'm not obliged to tell." Several people had collected together to hear our conversation, and I assured him that all would infer that he was not acquainted with the writings of Voltaire, unless, in such circumstances, he should be able to specify something in regard to the subject matter of his works. But his answer was the same as to other similar questions. Then rising up from his seat he asserted that "the Protestants had always been a persecuting people—adding that Christians were the cause of the bloody revolution in France." I asked him if he would bring some proof of that. He declined attempting to offer any evidence in support of his assertion. I endeavored to convince him of the impropriety of making such a charge without adducing evidence to support it. But in vain; he was "wiser than seven men that can render a reason." I then asked him "if the *a posteriori* argument were not admissible in legal affairs? and if so, whether we might not easily determine from the effects what were the causes of those barbarities?" I also asked him to relate some of the declarations and legislative enactments of the party then in power. He declined answering. I then asked if it were probable that Christians would declare 'death to be an eternal sleep;' blot out the Sabbath, and burn the Bible?" He

still declared, again and again, that that was the work of Christians. I then urged upon him the importance of reading to obtain correct information on all these subjects, that in future he might not expose such ignorance on subjects so momentous, and never again to pretend to be acquainted with such matters until he had diligently searched for the truth, and could bring proof to support every assertion he should make.

I mention this as a specimen of the character of infidels in this country—of their ignorance and positiveness. There are exceptions; but in the general this is true, as far as my acquaintance extends.

From a Missionary Report.

The most prominent obstacle to the success of the Gospel here, is the great prevalence of Campbellism. The Campbellites have three or four local preachers in this country, and a champion besides. This man is distinguished by nothing but an extraordinary amount of impudence. He is employed to go over the country and "confirm the churches." He preaches that faith in Christ is only a historical belief that there was once such a being in the world as Jesus Christ; just as we believe that there were such men as Bonaparte and Washington. He ridicules the doctrine of the agency of the Holy Spirit in man's conversion, and teaches that baptism, by immersion, is regeneration. The carnal mind is so prone to receive error, in preference to truth, that many embrace Campbellism, notwithstanding all its absurdity.

A CHURCH STRENGTHENED.

From Rev. J. R. Barnes, Evansville, Ind.

It is now thirteen months since I arrived in this place. At that time there were 19 members in the Presbyterian church, now there are 40, and several more are expected to join soon. Two only have been admitted by examination. The tide of emigration swells our numbers, and increases, we hope, our real strength. The vital energies of the church have been manifestly increasing with the increase of population. It has been my endeavor to make them feel their peculiar responsibilities. I am happy to say, that at present we are, as a church, enjoying a good degree of spiritual, as well as outward prosperity. Our church meetings are deeply interesting; a spirit of prayer prevails. Our congregation is increasingly solemn and attentive. We have had recently several interesting cases of hopeful conversion. A spirit of inquiry is abroad in the community. The cause

of benevolence is warmly cherished. The Ladies "Sewing Society" have raised \$110 the past year; \$60 were appropriated to the cause of Foreign Missions, and \$10 for the same cause from the monthly concert; \$10 were also contributed to your Society last summer. The temperance cause is advancing. Our society numbers about 100 members, under the new pledge.

Aid no longer needed.

I am now happy to inform you that the subscription for my support for the ensuing year, is so much increased that I shall not ask any assistance from abroad.

Expression of gratitude.

In behalf of this church I now express their devout gratitude to God, and their sincere acknowledgments to your Society for all your timely aid in furnishing them, for several years past, the blessing of a preached gospel. Without your assistance they must have remained destitute. The Lord has now given them ability and the disposition to support the stated means of grace. The sympathies of this Church are all in your favor, and they are now willing to co-operate with you in the great and good work of supporting the Home Missionary. We say, go on and prosper. You shall have our prayers and our aid.

MISSISSIPPI.

From Rev. R. Brotherton, Canton, Mi.

I regret that truth compels me to say, in making my last report, that the success has not attended my labors that I had anticipated. The circumstances under which I have labored for the last year have been of an unfavorable character. The people to whom I preached are generally men of enterprise, and consequently became involved by the late pecuniary pressure in our country. Their attention has been, to a great extent, directed from the great concerns of the Gospel. Indeed, I have no remembrance of ever preaching under circumstances more embarrassing, and more calculated to operate unfavorably to the influence of the truth. I often felt very much discouraged, and disposed to give up all as hopeless. But still I am glad to be able to say, that my labor and your munificence have not been bestowed entirely in vain. There have been three additions upon examination, and one or two by letter. There are also five or six who are expected to unite with us at our next communion season.

The state of the congregation is at this time much more interesting than it has been at any previous time. The assembly for public service is much larger, and more at-

tentive than formerly, and I think there are some very evident indications of the Spirit of God among the people. The state of moral feeling has also improved very much since my last report. When I came to this place there were four groceries in the town where ardent spirits were sold, besides the places of public entertainment, and there are now but one grocery and one tavern at which ardent spirits are kept for sale. It was then quite common to see men intoxicated and behaving rudely in our streets; but now it is very rarely, if ever, we witness such scenes. Indeed, I do not remember to have seen an individual under the influence of spiritous liquor even on the days of our public election. The Sabbath, and all other institutions of a religious character, are more highly respected. In short every thing bids fair for a happier state of things than has ever been experienced in this section of the vineyard of Christ.

Labors among the blacks.

Besides my regular services in preaching to the whites, I preach steadily to the blacks. The prejudice against preaching to this class has subsided, and if judiciously managed might become popular and much desired by their masters. They are much more interested in the services than they were when I commenced preaching to them. I hope my efforts among them will not be entirely in vain.

TENNESSEE.

TRIALS OF A MISSIONARY IN A NEW COUNTRY.

I have witnessed scenes through the year, and especially through the last quarter, as trying as any I have witnessed since I have been under your care. I have still continued the administration of the word and ordinances to the church without failure on my part. But my duties in the administration of the word and ordinances have been connected with duties to the sick and dying. Besides my visiting the sick in the immediate limits of the church, I have lately attended to a dear brother in the last stage of the consumption. Before he died, he said that he felt himself to be a great sinner, but that he hoped that God for Christ's sake had pardoned his sins. And he was made to rejoice in the hope of the gospel.

But while I have been engaged in these duties, I have had to encounter trials in my own family. The partner of my life, who has for years been subject to disease, is still in feeble health. This being the case, I am necessarily confined more than I otherwise would be, and have to sustain the loss of my regular rest, besides having to perform the offices of cook and physician.

PENNSYLVANIA.

From Rev. Joseph McCool, Pottsville, Pa.

ENCOURAGEMENT.

During the last quarter, things have assumed a much more pleasing aspect at this place than formerly. A special effort for the benefit of souls was made by this church in a series of meetings, which commenced on the 1st of January. It was a season of refreshing to the people of God, and a very favorable impression was made on this community. Since that, four persons have been united with the church by profession.

One of these was a man of influence in this place, who has long stood in the attitude of opposition, but now has become a lamb! Others are ready to unite, who were providentially prevented at the last opportunity. I find increasing seriousness and tenderness on the part of many with whom I converse, in visiting from house to house. Our prayer meetings and monthly concerts are well attended. Our Sabbath school is making delightful progress. We have a large and interesting Bible class, which meets every Saturday morning, at 8 o'clock.

The spirit of benevolence is increasing in this church. We have just formed a Missionary Society, auxiliary to the A. H. M. S., which I fondly hope will do well. And also a female Bible Society.

NEW-YORK.

TOO BAD—AND YET THE CHURCHES ALLOW IT.

After speaking of the spiritual condition of the church, a Missionary writes,

My hopes are very much raised in relation to our future prospects, except in one respect. The means of support here are not adequate to my wants. My beloved wife is laboring under that dreadful disease, the scrofula, and in order to get necessities into the house, and pay for help, I have had to dig my potatoes, and carry them with my one horse wagon twenty miles distant, and sell them out from door to door. But I don't believe I shall do it any more; it is a little too bad. I had rather go on till I can find a support that will save me from such business. But I cannot complain of my people, I think they will do all they can.

AUXILIARY SOCIETIES.

CANADA HOME MISSIONARY SOCIETY.

The Annual Meeting was held on the 24th of December, in the American Presbyterian Church, Montreal, Lower Canada, when the Report was read by the Corresponding Secretary. Addresses were made by the Rev. P. P. Osunkperhine, the Rev. William Taylor, and the Rev. Henry Wilkes, and a collection taken up.

OFFICERS.

Rev. W. F. CURRY,

Cor. Sec. and Gen. Agent, Montreal.

Rev. G. W. PERKINS,

Rec. Sec. and Treasurer.

EXTRACTS FROM THE TENTH REPORT.

It is as unnecessary, as it would be improper, for us to speak of the rebellion that now distracts our country, or the disasters that have so recently distressed the commercial world, except to acknowledge with devout hearts, that whilst we have been embarrassed by the one, and are yet surrounded by the horrors of the other, we have had, and continue to enjoy, the most unequivocal tokens of the goodness and mercy of the Lord.

The claims of our land as a field of missionary enterprise, have been regarded

by the Christian community with a lively interest. Our transactions with the Parent Society, notwithstanding the unprecedented embarrassments of that noble institution, have supplied us with pecuniary aid in the usual benevolent measure. Our Missionaries have been encouraged in their labors for the most part, not only by the promises of God, but by his gracious dealings with them and their flocks. Places that have been hitherto destitute of the regular ordinances of Christ's house, have been supplied with efficient pastors. Churches have been increased and strengthened; and young converts, who yet retain their first love, and do their first works, have been gathered into the fold of Christ. And although, from unavoidable occurrences already alluded to, in connexion with others yet to be mentioned, some of the congregations have been deprived of their ministers, or otherwise suffered in their spiritual interests, we rejoice in the persuasion that there has been, on the whole, a steady advancement of the Gospel of Jesus Christ throughout our bounds.

SHIPTON.—During the last winter, the meeting-house that was in progress, and which had cost the church much anxiety and effort, was finished, and immediately filled with attentive hearers. The General Agent, who visited the townships at that

time, assisted Mr. Parker in the exercises of the first Sabbath after the dedication of the building, and shared abundantly in the satisfaction which all felt in contrasting the present neat and commodious structure with the time-worn school-house, where he had ministered to them on a former visit.

It was very gratifying also to learn, that the opposition which for years annoyed that congregation, had now, in a great measure, been withdrawn, and that some, who had strenuously opposed the erection of a place of worship, are now ready to respond kindly to the invitation, "Let us go into the house of the Lord."

The congregation has increased one third since the building of this house; several applications for seats have been made since the last was taken up; and within a few weeks our brother informs us that there have been indications of unusual seriousness.

MELBOURNE.—The township adjoining Shipton on the west, is yet the scene of the Rev. A. O. Hubbard's ministry, and has been blessed with a special outpouring of the Spirit of God, in one neighborhood; the immediate result of which was the addition of ten hopeful converts to the church.

Mr. H. reports that "the interest of the people in the preaching of the gospel has, on the whole, increased. Our congregation at the meeting-house, though by no means large, is quite respectable for this region. Several of my hearers come on foot from four to five miles, and one frequently, I had almost said statedly, walks ten miles. He is a puritan, and loves the truth for the truth's sake. The most interesting part of my labors has been at the settlement called the Ridge, some four miles back from the river. About half of our members reside in this settlement; and it is not too much to say of them, that though they are but in moderate circumstances, they are, for the most part, rich in faith and good works.

In gathering the little flock in this place, much labor and care have been necessary. In consequence of poor health, I have not done all I could have wished. When pressed down with the severest, perhaps, of earthly afflictions, viz. that which was occasioned by the loss of a beloved wife, I have found the sweetest solace in the discharge of Missionary duty, especially in visiting the cottages of the poor.

At the time of its organization, two years ago, this church had eighteen members, now it contains fifty-two, twenty-five of whom have been added during the last year."

SHERBROOKE AND LENNOXVILLE.—The church and congregation in this interesting

field continue to rise in importance, proportioned to the rapid advance of the population of the town. They yet enjoy the ministry of the Rev. J. Robertson, who, in March last, was regularly installed as their pastor. Soon after the commencement of Mr. R.'s labors amongst the people of his charge, they made an effort to build a place of worship, and have so far succeeded that they hope, in a short time, to enjoy the pleasure of worshipping the Lord in the "house which they have builded."

COMPTON.—It was mentioned in our last report, that the Rev. O. Pearson commenced his labors in this town in the midst of many serious discouragements; but that by perseverance in his good work, a Congregational church has been gathered. It was organized Sept. 28, 1836, consisting of sixteen members, fourteen from other churches, and two by profession. Two persons have been added since by profession, and one dismissed.

From a later communication we learn that the tract circulation is yet prosecuted with unabated zeal—that the Bible distribution has commenced under encouraging circumstances—and that a general seriousness on the minds of the people is more hopeful in its appearance than heretofore.

EATON.—The little church in this place which was noticed in our last report as having been organized by the Rev. A. J. Parker, of Shipton, about two years since, has, until recently, been destitute of the regular services of a pastor. They are, however, supplied occasionally by the labors of brethren from other towns, and have been gradually increasing in strength and stature.

They have been very earnest in their prayers and endeavors to obtain a minister, and after some disappointment and necessary delay, they are now enjoying the services of Rev. J. Sherill, late of the Theological Seminary at Andover, who, we hope, will remain with them, and prove an efficient and useful pastor.

STANSTEAD.—This church have recently presented a call to the Rev. R. V. Hall, of Laprairie, who has consented to become their pastor, and is now with them.

We cannot close our notice of this place without mentioning four solemn occurrences, which in their turn have read their affecting mementos to the people.

The first was the last illness and death of the Rev. J. Gibb, son of the former pastor of the Stanstead church. He was a young man of great promise, and was settled at Haverhill, New-Hampshire. But the Lord had employment for him in another world. The premonitory symptoms of his fatal sickness cut short his earthly labors, and he came to die in the arms of a widowed mother. His end was peace.

The second event was the death of Mrs. P., the wife of the deacon of that church. She was honored and beloved through all the circle of her acquaintance. Intelligent, useful, pious, she died in faith; reminding her friends of the beautiful sentiment concerning the departure of the Christian, which John was taught in Patmos—"Blessed are the dead that die in the Lord, yea, saith the Spirit, for they rest from their labors, and their works do follow them."

The third occurrence was the death of one who, for many years, with a mind and talents suited to better purposes, had been the champion of Universalism in his neighborhood. On his death-bed he saw the sin and folly of his long-cherished sentiments, and renounced them; gave hopeful evidence of conversion, and was baptized, surrounded by a crowd of his acquaintances, who were invited to witness the solemnity, and hear his recantation of his former destructive errors.

The last and most melancholy event, was the death of an old inhabitant, who had long made the world his portion. He had accumulated much wealth, and was high in office. Not contented with what he had, he sought for more, and was disappointed. His hopes of enjoyment were crushed; and, one day, whilst engaged in shaving, he drew the razor across his throat, fell into the arms of his wife, and expired.

POTTON.—This church, which was formerly supplied half the time by the Rev. W. E. Holmes, has, during the last year, given a call to the Rev. Mr. P. Clarke, who has become their pastor. Mr. C. says thus in one of his letters:—"There has been quite a reformation here. Five have united with our church, and eight or ten with the Methodists; there are some more, who, I think, will unite with us before the next communion." This brother is much embarrassed with the usual obstacles to success in all new places, viz. the want of a suitable house of worship.

GRANBY AND SHEFFORD.—It was stated in our notice of these churches in the last report, that the Rev. H. B. Chapin, who had spent a few months with them, "had returned to his pastoral charge in Massachusetts, deeply regretted by all the people." A correspondence was kept up with Mr. C. through the General Agent, which resulted in his receiving a unanimous call from both churches to become their pastor.

A few extracts from his journal will show the principal features of that mission.

Incidents illustrative of the influence of Universalism.

On inquiry being made for a young

man, it was suggested that he had probably gone to Mr. ———, a *Universalist*. A very sober little boy who happened to hear this, says, "——— (another little boy) is getting to be a *Universalist*." "Ah, my son," says his father, "how do you know that ——— is getting to be a *Universalist*?" "He swears."

P. S., an interesting and intelligent young man, some years since, gave decisive evidence of a change of heart, and made a profession of religion. The church had strong hopes of his usefulness, and the firmest confidence in his piety; but, for some time past, they have been much tried in consequence of his leaning to the doctrine of universal salvation. For years the church was without any communion or regular preaching. He wandered away from God and his brethren; and, for a time, even the most sanguine had almost given him up. He had not, however, utterly lost a sense of divine things, and his own duty. And the singular proposal which he made to his *Universalist* friends, and the result, brought him to doubt more than ever the practical tendency of their sentiments. As some of them worked in the same shop, he one day asked them, "Why don't you pray—why don't you have a prayer-meeting? If I am going to be a *Universalist*, I am going to have a prayer-meeting." They found he was in good earnest. A *Universalist* prayer-meeting! When and where was it ever established? The proposal was not seconded. He did not succeed. Reflection, and the merciful interposition of God, seemed to humble him, and brought him back to the prayer-meeting and the communion of the church.

OBITUARY.

DECEASE OF TWO MEMBERS OF THE EXECUTIVE COMMITTEE.

It becomes our melancholy duty to record in this number the decease of two members of the Executive Committee of the American Home Missionary Society, within the short period of fifteen days. Since the organization of the Society, there have successively entered into rest, Mr. Stephen Lockwood, in March, 1827; Rev. Mr. Bruen, in September, 1829, and in one short month afterwards, Peter Hawes, Esq. Mr. Archibald Falconer died while seeking health in distant climes, in February, 1831, and under similar circum-

stances, Mr. John C. Halsey, in 1837. We have now to add to this catalogue of brethren so dear to us in life, and remembered with so much tender regard now that they are dead, the names of WILLIAM A. TOMLINSON, and of JOHN NITCHIE, Esq., the former of whom departed this life on the 19th December, and the latter on the 3d of January.

Mr. Tomlinson was elected a member of the Executive Committee of the A. H. M. S. in May, 1837, and consequently had been connected with it but for a few months. This period however by no means comprised all his interest and efforts in this cause. For many years he has been known as an active and intelligent friend of every evangelical enterprise, and our hopes of the aid to be derived from his counsels were high. But the Head of the Church has called him to a more exalted sphere, where, we doubt not, he serves the Saviour whom he loved on earth, with unceasing effort and a perfect heart.

The following is an extract from the *Proceedings of the Executive Committee*, Dec. 25, 1837, on the occasion of Mr. Tomlinson's decease:

"The Chairman communicated the melancholy intelligence that Mr. William A. Tomlinson, who was elected a member of this Executive Committee, at the last annual meeting of the A. H. M. S., departed this life on the 19th day of December inst.,

Whereupon—

Resolved, That the Committee feel that this dispensation of divine Providence has removed an active, intelligent, and devoted associate, from whose counsels they had already begun to anticipate much assistance in the promotion of an object so dear to his heart as the spread of the gospel throughout this whole country.

Resolved, That while the Committee thus record their regard for their departed brother, they also tender their sympathy to his bereaved family, whom they affectionately commend to the sustaining and consoling grace of Him who is the "Father of the fatherless, and the Judge of the widow."

Scarcely had the foregoing proceedings taken place, ere the Committee were called together again, to mingle their tears with each other, and with the whole community of those who love Zion, and labor for her advancement, over their departed brother, JOHN NITCHIE, Esq. In this bereavement,

they mourn the personal loss of a long tried friend, as well as their official loss of the oldest and most experienced member of the Executive Committee. Ever since the year 1809, Mr. N. has been associated with the Home Missionary cause, and for the greater part of the intervening period, a member of the Executive Committees of the various Societies which have successively engaged in its prosecution. What his spirit, and labors, and influence have been, in all this period, may be inferred from the following resolutions of the Executive Committee, passed at their meeting, January 8th, and from the memoir which follows, which is taken, with slight alterations, from the funeral discourse pronounced by Rev. Professor White, formerly pastor of the church to which Mr. Nitchie belonged, and his associate in the Executive Committee of the A. H. M. S.

Proceedings of the Executive Committee, Jan. 8, 1838.

"The Chairman announced to the Committee the decease of their beloved and respected coadjutor, JOHN NITCHIE, Esq., on the 3d January, inst., aged fifty-four years, for twenty-five of which he was a faithful and efficient promoter of Home Missions, and an officer of various societies for that object.

Whereupon—

Resolved, "That the members of the Committee, both in their individual and associated capacity, feel themselves to be deeply afflicted by the mysterious dispensations of divine Providence, which, in so short a time, have removed from their councils two of their beloved associates, and that they are called to humility, and to renewed diligence in their efforts for the salvation of men, that thus they may be 'followers of them who through faith and patience inherit the promises.'"

Resolved, "That the Committee record, with gratitude to the Author of all good, their sense of the private worth of their departed brother, John Nitchie, Esq., his intelligent and consistent piety, his sound and discriminating judgment, his sweet and pacific spirit; and their grateful recollection of his faithful and disinterested labors, for so many years, in the cause of Missions, as well as in other departments of Christian enterprise."

Resolved, "That the Secretaries communicate to the bereaved family the tender sympathy of this Committee in the afflictions and

in the consolations of this event,—their *condolence* for the loss of one so valuable and so beloved, and, at the same time, their *congratulations* that a life of so great usefulness has been succeeded by a death so consoling to survivors, and honorable to religion.”

MEMOIR.

JOHN NITCHIE, Esq. was born in the city of New-York in 1783. He was trained under religious influences; and received a liberal education at Columbia College. He studied the profession of law, and was admitted to its practice at about the age of twenty years. He became a member of the Collegiate Reformed Dutch church at twenty-four, and not long afterward was chosen a deacon, and subsequently, when the South church was constituted separately, he became an elder, under Rev. Dr. Abeel; and this latter office he continued to hold, and to discharge its duties, until his death. In 1819, he was appointed General Agent of the American Bible Society, very early in the history of that institution, and as successor to John E. Caldwell, Esq., its first General Agent, who continued in the office but little more than one year. At the time of his appointment, Mr. Nitchie was a lawyer in full practice in this city; but after a season of reflection, he left his profession, with all its emoluments and prospects, and devoted himself to the sacred employment of disseminating the word of life. To this work, as a regular business, he gave his time and labors as long as he lived. He was, however, for many years extensively and increasingly attached to other religious and humane institutions, as a member of their Boards, or Executive Committees, where he aided in sustaining their responsibilities, and greatly contributed to their prosperity by his counsels and his patronage. This is particularly true in reference to the cause of Home Missions, Mr. Nitchie having been among the number of those who, in the year 1809, constituted the Young Men's Assistance Society, auxiliary to the New-York Missionary Society. Through all the changes of organization which resulted eventually in the formation of the American Home Missionary Society, he continued, with the exception of a year or two, a member of the Executive Committee until his death.

On removing from the lower to the upper part of the city, in 1832, Mr. Nitchie transferred his church relation to the Allen-street Presbyterian church, to the eldership of which he was immediately introduced.

The ordinary health of Mr. N.—as the very sight of him would indicate—was unusually firm; and by means of it alone, was he able to perform the great amount of labor, which his untiring diligence and generous benevolence disposed him to undertake. Early in November last, however, he was seized with a severe cold, and threatened with inflammation in the region of the throat and lungs. Medical treatment was resorted to, and after a few days his symptoms were relieved, and he again visited his office on two successive days. The exposure was probably premature, and the disease renewed the attack. It was still hoped by his friends that his powerful constitution would effectually resist the malady. In this, however, they were disappointed. The disease had taken too strong a hold; and although in repeated instances the mastery over it seemed to be obtained, yet it returned with renewed virulence, and in the end the faithful efforts of friends, and of able and devoted physicians, were unsuccessful. With a rapidity almost too great to be called gradual, his excellent constitution was worn away, and the mortal conflict terminated.

Mr. Nitchie was characterized by strong and clear intellectual powers. His mind was capacious, his views large and comprehensive. His talents, however, were more of the practical than of the abstract kind. He manifested little taste for speculations on abstruse and difficult questions in philosophy. This may have resulted from the habits of his life, from his being almost exclusively engaged in practical matters; but we think it was an original trait. His practical judgment was uncommonly excellent. On subjects of great interest, he seldom made an important mistake. It was this that qualified him so extensively to acquire and retain the confidence of the community, and that gave such weight to his counsels in deliberative bodies. It may be doubted whether the services of any other layman in our city were esteemed more valuable in connexion with any important cause than his. He was eminently instrumental in

devising and executing those important plans by which the American Bible Society has shed its benign influence throughout the length and the breadth of our land, and into many portions of foreign countries. And scarcely has any important step been taken by the leading benevolent institutions among us, without being first submitted for his opinion.

His large and discriminating mind was richly stored with the treasures of information and thought. His education was originally thorough and solid, he had a great thirst for knowledge, and his opportunities were pre-eminently good. As the result of these, his observation and experience were great. Such qualifications, together with various and extensive reading—particularly on religious subjects, and more especially still, of the Bible, to a minute and frequent examination of which, his public station called him—imparted an eminent degree of interest and value to his character and counsels. During a period of nineteen years in the service of the American Bible Society, in examining and correcting their publications, he had almost copied the scriptures entire upon the tablet of his memory. His resources were peculiarly available in social religious meetings—and in Bible class instruction, in which he was engaged and extensively useful for many years of his life.

Connected with this intellectual power and extensive information, Mr. Nitchie possessed almost an excess of modesty. His acquaintances all knew how averse he was to any thing which might appear like assuming superiority; how readily, in the discharge of his duties, he condescended to the humblest walks of life; and how disposed he was to defer to brethren, who, in many respects, were his inferiors; and with what amiable meekness he would place himself to listen, at the feet of one who could make no pretension to equality with him in ability and acquirements.

Another trait in Mr. Nitchie's character, which may be regarded as distinctive, was a very lively sensibility, a copious flow of tender feelings. This susceptibility of emotion was unusually great. Had not his mental discipline been good, and the ardour of his feelings been chastened and subdued by the grace of God, he might have been liable, sometimes, to be hasty. But from the mani-

festation of this, particularly during all the latter part of his life, he was remarkably exempt. Any propensity of the kind which may have existed was brought under the mastery of self-control, and counteracted by Christian principle, and the predominating influence of religious affection. His sensibility, thus subdued and sweetened by heavenly charity, gave a charm to his whole character, and made his social qualities most endearing. His presence was light and joy to his family; and in the same way, he blessed all his friends and cheered every social circle in which he mingled. Who ever enjoyed his friendship and society, that felt not himself obliged, and feels not now, that he is bereaved?

But it is with his religious character, that we are most concerned. We have already said that he professed religion at about twenty-four years of age, and as he died at fifty-four, he lived for more than thirty years a member of the Church of Christ. During the whole of this period, he was known as a decided and devoted Christian. To those, however, who were favored with an intimate acquaintance with him, it appeared that the growth of his piety was most rapid during the last eight or ten years of his life. During that most precious revival of religion in 1831, his piety received an impulse that it never lost. His Christian feelings were then kindled up to a flame. In connexion with the South Reformed Dutch Church in this city, he was assiduously engaged, and probably, by divine grace, accomplished more than any other layman in that church at the time; being made the means, in the hand of God, of bringing many souls out of darkness into marvellous light. The savor of that season he never lost. From that time, the love of souls became almost the master passion of his heart. He loved revivals, and delighted to dwell in the midst of their solemn and impressive scenes. His associates in the church session, as well as many others, can bear witness to the untiring faithfulness with which he labored in such scenes, the manner in which he visited inquiring souls from house to house, the pains and patience with which he would unfold to them the plan of salvation, and the tender pathos with which he besought them to be reconciled to God. The regular meeting appointed for conference with those who were the subjects of the Spirit's striving,

was a place which to him seemed to have in it something of the sweetness of heaven. In his faithful attendance there, he was an example to all his associates. If in health, the stroke of the bell was not more true in calling them together, than the tread of his foot when the time arrived. He excelled in the treatment of souls. His intelligence, his intimate knowledge of the Scriptures, his deep religious experience, his condescending manners and tender feelings, qualified him for it. The seals of his efforts in this department of labor are not a few. Under God, he turned many to righteousness.

Mr. Nitchie was singularly consistent in his character. It not only possessed all the parts, but they existed in beautiful symmetry. He was remarkably benevolent and liberal. His spirit was eminently pacific. He lived to exemplify brotherly kindness and charity, and labored, and prayed, and feelingly exhorted, that he might promote in all his brethren the same things. He was himself eminently evangelical in his feelings,—“in doctrine uncorrupt, and pure in manners,”—but he was no partisan, and could not be made to take a part in the bitter contentions which have agitated the Church, and reproach religion. Often did he speak and pray most meltingly on this subject; and early in his last sickness, when in conversation with his pious physician, the troubles of the Church were alluded to, he gave vent to his feelings in tears.

During his sickness, Mr. Nitchie uniformly expressed a cordial acquiescence in the Divine will, and a satisfaction that whatever took place, it would be ordered by infinite wisdom and goodness. His Christian hope was not obscured for a single moment. A few days before his death, when the hope of recovery grew faint, he requested an interview with a ministerial friend. He stated, that in view of the increasing uncertainty whether he should ever recover, he felt it his duty to examine his hope, and see whether it were well founded or not. He was asked whether this desire arose from any darkness of mind, or any reasons which he had to fear that his hope was not good. He answered, “No. There was no change in that respect; but that he viewed himself as probably approaching a very solemn hour, and that he should not discharge his duty to himself without a careful re-examination of

his title to the kingdom of heaven.” On being told that this was well, and that it was a matter of gratification that there was no other reason for his undertaking the work, he then proceeded, with a mind perfectly collected and clear, to give an account of his views of the Gospel way of salvation, and of his reasons for believing himself to be interested in it. He said that all within himself appeared worthless and polluted—he had no confidence in any thing he had ever done—that the blood of Christ cleanseth from all sin, and his hope was wholly on Him. He felt that he hated sin and desired holiness, and longed for nothing so much as a spotless conformity to the Divine image. After having said much more of similar import, he ceased; and was told that if such were his views, and such had been his experience, nothing else could be said to him, than that there was no room for mistake—that there could be no where else to fix his confidence, and that his anchor hold was firm—that he ought therefore to rest secure, trusting in the Lord, and let no temptation or suspicion excite a trouble in his soul. In this he acquiesced, and added, with deliberation and emphasis, “My faith is fixed, not on the word of man, but on the word of God.” And it is believed that from that moment he never expressed the least solicitude about himself, but calmly and with heavenly resignation awaited the event of the Divine will.

Two days before the scene of his sickness terminated, apprehending that it might be much sooner, his medical attendants advised that he be informed that they had done what they could, that he was in the hands of the Lord alone, and that if he wished to do any thing, or say any thing to his friends, it might be expedient not to delay. This communication was plainly and affectionately made to him. He listened to it with serious attention, but without any apparent increase of emotion; and when it was made, expressed his thankfulness that it had been done. He was asked if it disappointed or surprised him. He answered that it did not. After passing a few moments in prayer, he called his family around him; and when all were assembled, he addressed them in most feeling terms—giving a concise, clear, and beautiful epitome of the Gospel, expressed in language as appropriate as could have

been done in the most perfect health. He then gave a most faithful testimony—"That was the faith in which he had lived, and that was the faith in which he wished them to know he died." He then most tenderly exhorted them to be faithful to each other, and above all to love the Saviour, and devote their lives to his service. After further appropriate admonitions, in a truly sublime manner, elevating his eyes, he said, "I know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." From this time, doubtless he felt that his work was done, and waited to pass through the valley of the shadow of death. The mortal conflict continued longer than was expected. The last day of his life was a day of dreadful suffering; but he passed through the whole with sublime intrepidity. He never complained; there was no shrinking—no manifestation of weakness; he seemed to know where he was, and what must needs take place. At times, in his greatest agony, he would lift an imploring glance, but it was immediately subdued and chastened. He knew that his help was only in God, and to him he looked. At seven o'clock P. M. on the 3d of January, the strife ceased, and our beloved friend and brother was released from his sufferings, and entered where sickness and death are known no more.

NOTICE TO MISSIONARIES.

We wish to call the attention of the Missionaries of the A. H. M. S., to their reports, due on the first day of April.

We look to these reports for the materials, from which to make out the Annual Report of the Society. It is important, therefore, that they should be accurate and full, and that they should be forwarded, *without failure*, as early as the time specified.

Each Missionary will find in his commission, an outline of particulars to be noticed in his report. To these should be added, whatever of special interest has occurred on his field of labor since last April, or during such a portion of the year from April to April, as he has been in commission.

We make this request at the present time in the hope that the preparation of this report will receive the early and the special attention of every Missionary. By complying with our request, our brethren will subserve the cause of our common Lord and Master.

Missionaries of Auxiliary Societies, who make their *quarterly* reports to the secretaries of their respective auxiliaries, are requested to bear in mind, that reports from them are due to the A. H. M. S. also, on the FIRST DAY OF APRIL.

MILTON BADGER,

CHARLES HALL,

Secretaries of the A. H. M. S.

Appointments by the Executive Committee of the A. H. M. S., from Dec. 15th, 1837, to Jan. 15th, 1838.

Re-appointed.

Rev. Benjamin Russel, Burns, Allegany Co., N. Y.
 Rev. William Goodell, Summerhill, N. Y.
 Rev. D. S. Morse, Richford, N. Y.
 Rev. William Waith, Napoli, N. Y.
 Rev. Felix Kyte, Lumberland, N. Y.
 Rev. Sylvester Cooke, Springville, Pa.
 Rev. James W. Dale, 13th Ch., Philadelphia,
 Rev. Henry Root, Sylvan, Mich.

Rev. Oliver Hill, Stoney Creek, Mich.
 Rev. F. H. Ayers, East Lincklaen, N. Y.

Not in Commission last year.

Rev. Sylvester Cory, Friendship, N. Y.
 Rev. Samuel W. Raymond, Union Springs, N. Y.
 Rev. Robert Laird, Pleasant Valley West, N. Y.
 Rev. H. J. Fries, Greensborough, Md.
 Rev. Jesse Stratton, Middleton, Mississippi.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from December 15th, 1837, to January 15th, 1838.

MASSACHUSETTS—

Pittsfield, Mrs. H. N. Brinsmade, L. M., \$50 00
 Whitinsville, Cong. Ch. to const. Rev.
 Michael Burdette, a L. M., 50 00

CONNECTICUT—

Fairfield, Friend, 7 17
 Greensfarms, W. Thorp, 5 00

New London, 1st Cong. Ch., per A. Otis, 212 93
 2d Cong. Ch. Coll. at prayer meeting, 61 00
 North Woodstock, Cong. Soc., per Rev.
 L. H. Hough, 21 00
 Norwich, in part of legacy of the late Dr.
 W. E. Perkins, per J. A. Rockwell, Esq., 740 59
 Pettypaug, H. M. S., per H. C. Sanford, 40 25

NEW-YORK—

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| Amenia, Rev. H. Barber, | 10 00 |
| Cairo, Mr. Peck, L. M., in part, | 10 00 |
| East Durham, Stephen Tibbals, L. M., | 30 00 |
| East Springfield, G. W. Cornwall, | 3 00 |
| Little Falls, Pr. Ch. Coll., per T. M. Jervis, | 20 00 |
| Lumberland, Cong. Ch., 3; Fem. Miss. Soc., 2, | 5 00 |
| Malden, David Bigelow, L. M., | 30 00 |
| Miller's Place, Fem. Cent. Soc., per Rev. E. Platt, | 15 00 |

New-York City, viz:—

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| Allen st. Pr. Ch., | 471 90 |
| Bleecker st. Ch., Coll., | 121 79 |
| Bowery Ch., W. W. Chester, | 50 00 |
| Bowery and Pearl st. Chs., Mon. Con. Coll., | 32 27 |
| Brainerd Ch., | 225 59 |
| Fourth Free Ch., Y. M. D. M. S., per A. Lent, | 50 00 |
| Mercer st. Ch., E. Wainwright, 100; J. B. Jervis, 20; S. J. Phelps, 25; J. B. Sheffield, 10; N. White, 10; R. L. Case, 10; W. Laimbeer, 2; Mrs. E. Smith, 5; Prof. Patton, 3; J. Boorman, 100; G. P. Shipman, 10; R. Newell, 5; Coll. 162 46; Mon. Con. Coll. 39 93, | 502 39 |
| Pearl st. Ch., R. Aikman, | 6 00 |
| Seventh Pr. Ch., Coll., | 93 62 |
| West Pr. Ch., Coll., 113; Sab. Sch. Miss. Soc., 128 56, | 241 56 |
| Bal. of the legacy of the late Isaac Brewster, | 50 00 |
| Ridgebury, Mrs. Sarah Ann Stewart, L. M., in part, per Rev. W. Y. Miller, | 20 00 |
| Somers, H. M. S., per A. M. Turk, Tr., | 8 00 |

NEW-JERSEY—Per Rev. G. N. Judd.

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| Belvidere, Dr. and Mrs. Green, | 2 00 |
| Caldwell, Pr. Ch., Bal. of Coll., per J. Provost, | 19 29 |
| Madison, Pr. Ch. Coll., 83; Fem. Miss. Soc., Mrs. S. W. Arms, Tr. 67 50, | 150 50 |
| Newark, 2d Ch. Mon. Con. Coll., 38 81, | 44 81 |
| Ladies, 6, | |
| Rockaway, 1st Pr. Ch. Coll., 58; J. Jackson & Son, 20, | 78 00 |

PENNSYLVANIA—Per Rev. G. N. Judd.

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| Allentown, Pr. Ch., | 8 18 |
| Carlisle, Pr. Ch., | 118 57 |
| Fayetteville, John Darling, | 5 00 |
| Harrisburgh, Pr. Ch., | 170 92 |
| Leacock, Pr. Ch., 20; J. Johnson, 10, | 30 00 |
| Marple, Friend, | 3 00 |
| Middle Octarara, Pr. Ch. in part, | 5 12 |
| Mount Joy, Friend, | 5 00 |

Philadelphia, viz:—

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| First Pr. Ch., Fem. Miss. Soc., Mrs. M. Wilson, Tr., | 80 00 |
| Second Pr. Ch., Mr. Gibbs, | 15 00 |
| Fifth Pr. Ch., Bal. of Coll., | 15 00 |
| West Pr. Ch., in part, | 20 00 |
| M. W. Baldwin, 100; Rev. G. N. Judd, to const. his son, J. F. Judd, a L. M., 30; Mrs. Carswell, 20; Donations, 85, | 235 00 |
| Pittsburgh, 3d Pr. Church, 2 Ladies, | 6 50 |
| Reading, Hon. Wm. Darling, to const. Mary S. Darling, and Henry Darling, Life Members, 80; Juvenile Miss. Soc., H. Darling, Tr., 20; Mon. Con. Coll., 50; Missionary box, 3 74; Individuals, 65 36, | 219 10 |
| Womelsdorf, Pr. Ch., | 32 38 |

DELAWARE—Per Rev. G. N. Judd.

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|---|-------|
| Christiana, Pr. Ch., | 25 00 |
| Newcastle, Pr. Ch., Mon. Con. Coll., 25; Mrs. S. Nevin, 10; M. Kean, Esq., 5, | 40 00 |

ALABAMA—

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| Huntsville, Benev. Soc., J. B. Maltbie, Tr., 100 00 | |
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OHIO—

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| Avon, per Rev. W. Sadd, | 22 50 |
| Tiffin, Rev. S. Dunton, | 13 00 |

ILLINOIS—

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| Bloomington, Ch., per Rev. C. L. Watson, | 75 00 |
| Hennepin, Rev. H. S. Colton, | 15 00 |

MICHIGAN—

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| Grass Lake, Th. Coll., 4 20; Rev. J. M. Ellis, 5 80, | 10 00 |
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HOME MISSIONARY,

\$4775 01

KNOWLES TAYLOR, Treasurer.

Receipts of the Western Agency at Geneva, N. Y., from Dec. 12th, 1837, to Jan. 13th, 1838.

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| Benton, J. Whitaker, 10; Mrs. Whitaker, 2; E. M. Whitaker, 1; Ruth A. Whitaker, 1; Marietta Whitaker, 1, a family offering, | 16 00 |
| Buffalo, 1st Pr. Ch., Dea. Amos Callender, 100; Rev. A. T. Hopkins, 15; Miss O. Wisner, 1; Gen. V. Randall, 10; Dr. E. Brown, 5; J. Crocker, Esq., 5; N. Wilgus, 1, | 137 00 |
| Pearl st. Ch., Messrs. Norton & Williams, | 10 00 |
| Canandaigua, Th. Coll., 26; Ladies in part, 15; James Smedley, dying gift to the A. H. M. S., 25, | 66 00 |
| Center Lisle, by Rev. Mr. Burt, | 14 00 |
| Cayuga Bridge, in part, | 25 00 |
| Columbia, | 6 69 |
| Dix, by Rev. John Gray, | 30 00 |
| East Palmyra, | 18 25 |
| Ellicottville, by Rev. S. Cowles, | 12 00 |
| Henrietta Fem. H. M. S., | 11 00 |
| Geneva, Young People's Miss. Soc., | 31 75 |
| Greenwood, Jacob Manning, Mrs. Manning, and three children, \$1 each, 5; also 2, | 7 00 |
| Holly, | 30 00 |
| Ithaca, Jacob Shepherd, 50; T. S. Williams, to const. Prudence Hungerford, Henry Hungerford, and Harriet Newell Williams, Life Members, 100, | 150 00 |
| Livonia, Evan. Soc. 78; Cont. in part, 23; Mrs. Susan Fowler, 15, | 121 00 |
| Newark, Wayne Co., | 30 00 |
| Palmyra, | 19 50 |
| Pen Yan, by Mrs. Judd, | 10 00 |
| Prattsburgh, Burrage Rice, L. M. | 30 00 |
| Reading, | 19 25 |
| Riga, | 41 00 |
| Sheridan, by Rev. Z. Eddy, | 16 00 |
| Seelye Creek, | 11 50 |
| Seneca Falls, J. S. Gay, 10; G. W. Tower, 5; J. K. Brown, 5; others, 10, | 30 00 |
| Warsaw, Ladies, | 17 00 |
| | \$899 94 |

E. P. Hastings, Detroit, Michigan, acknowledges the receipt of the following sums.

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| Ann Arbor, Pr. Ch., | 19 00 |
| Bronson, Kalamazoo, | 23 00 |
| Detroit, per Rev. J. L. Tomlinson, 38; A. T. M'Reynolds, 5, | 43 00 |
| Farmington, A. L. Warner, | 10 12 |
| Marshall, Pr. Ch., | 18 94 |
| Mount Clemens, Pr. Ch., | 12 02 |
| Pontiac, J. N. Voorhees, L. M., | 30 00 |
| Smooth Rock, per S. T. Clark, | 6 00 |
| Ypsilanti, M. Clark, | 25 00 |
| Sundries, 138; do. by Rev. J. L. Tomlinson, 209 14, | 347 14 |

\$534 22

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

THE GRANDMOTHER OF SAMUEL J. MILLS.

[Furnished by a Pastor.]

"I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also."

IN the summer and autumn of 1822 the writer of this brief sketch spent a few weeks as an occasional supply of the pulpit, in the town of Kent, in Connecticut. It was during an interesting period of religious feeling in the place. The children of God had, to some extent, been revived; and a little band had come forward and consecrated themselves to the best of masters. This special interest in religion among that people, led the venerable SAMUEL J. MILLS, (father of the missionary of that name,) then upon the borders of eighty, to revisit the place of his nativity, and spend a few weeks there, with more than ordinary pleasure to himself, and profit to his numerous relatives and acquaintance. Proof was apparent that the bodily and intellectual powers were on the decay, and equal proof too, that the "inward man was renewed day by day." Occasionally, when some favorite topic was introduced in conversation, and especially at a religious conference, where he was eminently at home, there would be a kindling up of youthful sprightliness, there would be enlarged and vivid conceptions; illustrations from striking and apposite stories, would be poured forth with thrilling eloquence, all inimitable. The

great doctrines of the gospel—those which stain all human pride, which magnify free, sovereign grace, and give all the glory of every sinner's salvation to Him who is worthy to have every crown cast at his feet,—were themes on which he loved most to linger. When to others the resources of every mind seemed exhausted, and no new thought could be suggested, some mine would be opened by him who had dug deeper, displaying treasures still more precious.

One lovely autumnal morning, he asked me to walk with him. He directed his way towards an antiquated mansion, with a slow step and unusually thoughtful countenance, and approached and surveyed the dwelling. It was the home of his childhood, his father's and his mother's home. While standing but a few steps from the threshold, he related the circumstance of his father's death. He was drowned in the Housatonic, which pursues its way, in most lovely variety, of silence, of gentle murmur, of circuitous movement and noisy roar, through a very narrow vale among the mountains. The father left his family to secure some timber on the banks of that river, exposed to be swept away by a spring flood, and returned no more. It was while this son was but a child of the age of four or five years, that this event occurred. Very faint were the recollections of his father's looks, or of his counsels. But the remembrance of the sight of the corpse, the funeral, the appearance and conversation of the widowed mother soon after, were fresh in his memory.

A knock at the door brought the lady

of the house to answer the inquiry, "may we come in?" We were made welcome. The aged visitant immediately announced his object; that he had "come to see where his father and mother lived," and desired permission to go into some of the apartments. Every thing was examined with a curious and deeply interested eye. The rooms, the doors, the wainscoting, were the same as he had seen them in his childhood, more than seventy years before. On entering the room which had been their common sitting room, his emotions deepened. He pointed out the very place where his mother, the morning after the family had seen its head laid in the grave, was seated in her arm-chair, when she called the little group of three sons to her side, read the scriptures with them, and then kneeled to commit herself and her children to the God of the widow and the fatherless. "There she sat," when, placing her hand upon my head, she said, with peculiar cheerfulness, "Sammy, my dear son, you now have no earthly father, but repent of your sins, and believe in Christ, then God will be your Father."

The venerable man desired permission to visit the chambers; and a slow and laborious step brought him to the top of the stairs. On opening the door to one of the rooms, he said, here my mother led me one day, and after having prayed with me, with inexpressible earnestness and tenderness she said, "Sammy, you must come here every day while you live in this house, and shut the door and fasten it, then kneel down and pray to your Father in heaven." She had assigned one chamber to my brother John, and another to Edmund, with similar directions. He added, that "the interest she manifested in this, the kindness of her manner, and the solemn, earnest and decided tone of voice with which the expressions were uttered, made an impression on my memory never to be effaced."

On retiring from the scene of these early recollections, he related the following story of his mother: "One Sabbath, soon after she was written a widow, while sitting in the house of God, with her three sons in the pew,

while the minister was preaching, she was overwhelmed with a flood of tears, by emotions which struggled for utterance. The minister paused. A good deacon stepped into the pew, and kindly endeavored to soothe what he supposed to be her excessive grief. 'O,' she exclaimed, 'these are not tears of sorrow, but of joy. I came here with my heart filled brim full of gratitude and love, from contemplations on the character and government of God, and his great goodness to me. Our minister spake of Jesus, and my cup ran over.'"

Such was the mother of the Rev. Edmund Mills, of Sutton, Mass., and of the Rev. S. J. Mills, of Torrington, Ct. Such was the grandmother of the Rev. S. J. Mills, the missionary, the friend of the African. Mothers, would you exert an influence that may so bless the world and have an influence after you have gone to heaven? Love Jesus, speak of Jesus to your little ones, be at the mercy-seat as suppliants for them, and with them. Remind them of the time and the place, and the circumstances of their own personal duties to Jesus.

A STUMBLING BLOCK REMOVED.

[Furnished by a Pastor.]

We publish the following article as presenting a very important subject for the examination of all whose blessed privilege it is to direct sinners to the Saviour. We are not quite certain, however, that the views and practice which the writer opposes are correctly stated by him. We had supposed that intelligent pastors, when they direct the inquirer to renounce a particular sin, to which the eye of his conscience is directed, do not consider this renunciation as a *pre-requisite* to submission, but as *itself* an act of submission—one of the things which submission, to be genuine, *must include*. In such cases, the specified offence is singled out, and its abandonment insisted on, because the sinner is taken, as it were, *flagrante delictu*, in that act of sin; he sees it, feels it, his conscience is awake to it, and his continuance therein is therefore *wilful*. To suppose him to continue in the practice of *such* sin until *after* a surrender of *all* sin, were impossible. The very intelligent writer of the following article would not advocate such a supposition. We

think there is a difference in the cases cited in illustration; and commend them, and the writer's reasoning, to the prayerful study of those who have to deal with men in that solemn place, the inquiry room. We would also ask, whether the Saviour's treatment of the ruler, Luke xviii. 18—23, does not shed light upon this subject?

THE importance of giving right instruction to sinners under conviction, has often been dwelt on with much feeling and force, both from the pulpit and the press. A great variety of errors, into which convicted sinners are liable to fall, either from wrong instruction, or the wiles of the adversary, have also often been pointed out, and the note of warning raised against them. Still, it is not unreasonable to suppose, that there may remain portions of this field unsurveyed, and that something new may be found in the diversified experience of those who are engaged in the great business of saving men.

There is a point of wrong instruction leading convicted sinners into serious error, which the writer has not seen publicly noticed, but which he has met with in his experience, and which it may not be unprofitable to notice in the Pastor's Journal.

The error is this—The urging of a convicted sinner to abandon some specific sin; or to do some particular duty, as a necessary pre-requisite to his submission to God, and assuring him, that unless he will do this or that specified thing, there is no such thing as his submitting to God, or coming to Christ for salvation. The difficulty of this instruction lies here: It is urging the sinner to do with an impenitent and unsubdued heart, what he needs a right heart to perform, and to do it in order to obtain a right heart. Or, it is trying to induce a wicked man to do what is a Christian duty, as a *sine qua non* to his becoming a good man.

The following examples will more clearly illustrate my idea.

Soon after the Temperance Reformation began, during a protracted meeting, a tavern keeper was brought under deep conviction of sin by the Spirit of God. His soul seemed in agony. Now what was he told to do? With united

voice we urged him to clear out his bar; assuring him, that he must do it as the first thing, or his conversion would be hopeless. And this point was kept constantly and directly before his mind. What was the result? He struggled and struggled awhile, then lost his convictions, became hardened, afterwards died, no doubt in his sins. I have often since reflected with pain on his case, feeling that wrong instruction was probably the means of his losing his soul. But was it not right for him to clear out his bar, and ought he not to have done it? Yes, but here was the difficulty: He then had no right principle to lead him to do it; and to expect, that with his wrong feelings as an unconverted man, he would do so great a thing as was the abolition of his bar, in his circumstances, was both unreasonable and hopeless. How then ought he to have been instructed? He should have been directed as the very first thing, to submit himself unreservedly to God, to give up all, and when he had done this, then, as an act of obedience, and as an evidence of his sincerity, he should have been told that he must give up his bar at once, and practically abandon all his other sins. It would now have been easy for him to do it, for he would have had Christian principle to do it with. The rebel's heart must first yield, and then his hand will throw the weapon down, but to hope the hand will give up the weapon, while the heart is unyielding, is idle. So the sinner's heart must bow, and then he will "cast away the transgressions whereby he has transgressed," without delay.

By the grace of God, I trust I profited by the above case, as will be seen from another example:

It is that of a young lady of a fine mind, good education, and amiable disposition. The first conversation I had with her was in an "anxious meeting," where a number of young converts and convicted sinners were assembled. I asked her, if she were willing to give herself to the Saviour? Her reply was, "I am not willing to be a missionary." I found that the impression had been strongly made on her mind, that she must be willing to be a missionary,

before she could become a Christian; and to be a missionary she felt wholly unwilling. And no wonder:—for how could an impenitent sinner be willing to do what is an act of the most fervent Christian love? Her difficulty I thought I saw at once, but circumstances prevented my saying much to her that evening. An unusual interest was awakened in my mind relative to her case. I therefore called the next day, and had a personal interview with her. The difficulty remained. She was unwilling to be a missionary, and therefore could not be a Christian. I addressed her as follows, as nearly as I now recollect my language: "How do you know that God wants you to be a missionary? If you become a Christian, the first thing God may do with you may be to take you to heaven. You nor I do not know what certain place God will wish you to occupy in his kingdom. Your duty is to give yourself to him, and then inquire, 'Lord, what wilt thou have me to do?' Thus did Paul. He first bowed to the Saviour, then sought what was duty, and learning it, he did it cheerfully and without delay. So do you. Yield yourself to the Saviour, take his yoke upon you, and then learn of him; and if his word, Spirit and Providence shall show you that it is your duty to be a missionary, and that this is his will concerning you, go and be one cordially and cheerfully; but if he directs you into some other sphere, then enter it. Is not this right? Is it not proper and reasonable that you *thus* feel and do?" She assented, and, as we believe, gave her heart to God, and knelt with me in prayer, in token of her unconditional submission to the Saviour. Since that time she has been willing to be a missionary, or whatever else her God might desire of her.

That similar difficulties are often stumbling blocks in the way of convicted sinners, there can be no doubt, and they prove stumbling blocks of a most serious character. For it seems so right, that the very thing be done, which the sinner is unwilling to do, that it is supposed, because he is unwilling to do the very thing in question, therefore he will not submit to God. Whereas the real difficulty is, he has no right feelings to do it with,

and cannot have, until his rebellious heart has bowed to the High and Holy One. Hence, let the sinner be brought to yield himself unreservedly to God; let him first take Christ's yoke, and then he will be ready and prepared to hear and obey his voice, and he will do it. Now you may point out to him specific duties to do, or specific sins to forsake, and if he has truly given himself to the Saviour, there will be no hesitation about his doing the one or the other. His sincerity he will show by doing what appears his duty, and in renouncing what appears to be sin; and he will do this readily, for he will have right feelings with which to do them. And thus he will test his character both to himself and to others.

DEATH-BED OF A CHRISTIAN.

Mrs. N. Spencer, of Portageville, N. Y., departed this life on the 10th August, 1837. The following particulars are furnished by her Pastor.

Her faith was severely tried, but it was victorious. Christ was present, almost visibly, in the dark valley. The moral atmosphere of her dying chamber was truly the air of heaven—the fanning of angels' wings.

She was conscious that the icy hand of death was upon her, but could not bear to depart, until she had given unequivocal testimony to the truth of our divine and holy religion, the existence and attributes of God, and the glory of Jesus our Saviour. When death had closed her eyes, and her favored spirit was believed by her friends to have departed, she said, with a distinct and audible voice, "No, I have not gone yet, but soon I go. I know I am dying. O, how happy—how happy is my soul! O, Jesus, how lovely! O, the glory, the glory!" She seemed to have departed and returned with a message from the world of spirits. She strove to save from the wrath of God her unbelieving relatives, warning and entreating them to fly to the arms of a crucified Saviour. Just before her soul took its flight, she thus addressed her husband, "If you will not believe my *living* testimony, will you not believe my *dying* testimony? I am dying, my dear husband. Believe me, Jesus is precious: O, trust in him."

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. X.

APRIL, 1838.

No. 12.

CANDIDATES FOR THE MINISTRY.

IN our last number, (p. 183,) we published a short extract from the report of a Missionary in Indiana, stating that two young men of his congregation had already commenced a course of preparation for the ministry, and that two or three others are expected soon to follow their example. Similar statements have been, from time to time, received from other Missionaries in different parts of the country.

In reflecting on these facts, we have been deeply impressed with the importance of turning the attention of all our Missionary brethren to the bringing forward of suitable individuals to the work of the ministry. We are fully aware of the dangers to the dignity and usefulness of the ministerial office, arising from making the access to it so easy and inviting as to attract the unworthy. But, in avoiding this extreme, it is wise also to shun its opposite—to shun the guilt of keeping back from the work of the Lord some choice spirits whom modesty and indigence have thrown into the shade.

It cannot be doubted that there are, in the thousand congregations which come under the supervision of the Missionaries of the A. H. M. S., many young men of the best class for this work. They have been reared in retirement from the scenes of luxury and worldliness. They possess a freshness of character, unhacknied in those ways of the world which blunt the moral sense and enervate the mind. They have the best physical foundation for a life of usefulness, are accustomed to endure hardness, and many of them, also, acquainted with the self-denials of poverty. But, although their hearts burn with the desire of usefulness, and often in the retirement, where they pour out their

souls to God, they exclaim, "Lord, what wilt thou have us to do?"—they dare not think of the ministry. It is a calling too elevated and awful for their aspirations. They look toward it as did the ancient Israelite toward the mysteries within the veil, whither he might never hope to enter.

It has often happened, that when a judicious pastor, pleased with the modest zeal, the piety, talent and decision of some young man of his church, has taken him aside and intimated that it might be his duty to study for the ministry, the suggestion has come upon the soul of the subject of it like a voice from heaven. He unburdened his heart to his pastor. He told of solemn vows which he had made, and of anxious pantings after something, he knew not what, to give scope to his new-found energies—some real work to be done for Christ, he knew not how nor where. But the intimation that the work of the ministry was something for which he might hope, solved all his doubts. It was the very thing needed to give form and direction to the impulses which grace had awakened in his breast. It was like the revelation of a seer, interpreting the writing which the hand of the invisible Spirit had traced on the walls of his soul.

And why cannot the Missionaries of the American Home Missionary Society search out these men and bring them forward into the way in which it is their duty to walk? The Missionaries have every advantage for studying the character of their young men before speaking to them on the subject. They can influence the relatives whose consent and assistance may be necessary; they can give direction to the first studies of the candidates; they can negotiate for their

introduction to the patronage which may be necessary. For want of such kind interference many a suitable individual is lost to the public service of the church. Even where the desire for the ministry is strong, it frequently occurs that the individual is ignorant of the facilities for obtaining an education, and without the counsel of some ministerial friend, must give up in discouragement all hope of preaching the gospel to a dying world.

It cannot, certainly, be necessary to urge upon the attention of our Missionary brethren the great demand for more laborers. What part of the great field is not actually suffering because there are so few to sow the seed, and to reap the ripening harvest? To say nothing of the openings which commerce and the progress of worldly enterprise are making for us in heathen lands, what cries for help come up to us from our own beloved country! It is not extravagant to say, that were there now ready for the

western states *five hundred ministers* additional, of the right spirit and qualifications, ample fields for their occupancy might be found for them all within twelve months without trenching on the ground occupied by other denominations. And for want of that number, at least, we see no alternative but that hundreds of places must continue without the gospel for years, until a whole generation shall have grown up in sin and infidelity; thus rendering their future subjection to the principles of religion far more difficult than at present.

We therefore commend the consideration of this subject to the solemn and careful attention of our Missionaries, asking each one to look around him and inquire, "What is likely to be the character and prospects of my neighborhood—of my country—and of the world, if ministers are not raised up more rapidly than at present?" And also to inquire, "What can I do to supply the deficiency?"

AMERICAN HOME MISSIONARY SOCIETY.

THE REFLEX INFLUENCE OF BE-NEVOLENCE.

A poet has said that "mercy is twice blessed"—"it blesseth him that gives and him that takes." And a greater than he has declared, "The liberal soul shall be made fat, and he that watereth others shall be watered also himself."

This beautiful arrangement of heaven which makes the good we bestow on others to leave behind it a blessing in our own bosoms, is finely illustrated in the following letter enclosing a remittance of *seventy dollars* for the A. H. M. S. It is evident that the writer, after having set apart this money for the cause of the Redeemer, felt his heart drawn out to the contemplation of the great interests of the kingdom of God, and the precious promises which guaranty its triumph. As he dwells on these his soul is filled with confidence and joy; and thus his own happiness is greatly augmented by his attempt to promote the happiness of others; and that, too, not after a long lapse of time,

but while the purpose is yet in its beginning, and before he can hear of any good accomplished by his charity, or receive any expression of thanks from those who reap its benefits.

Who can trace the leadings of Providence for forty years past; and survey the field of Missions, and the *wonderful works* of God therein, and not exclaim, "My soul doth magnify the Lord! my spirit doth rejoice in God my Saviour!"

The beginning of missions was like the light hid under a bushel; now, it shineth like the sun in his strength. Now, the voice is, "Here am I, Lord, send me"—send me to the ends of the earth—send me to the rough, savage pagans of the wilderness—send me from all that is called comfort on earth—send me even to death itself, if it be but in thy service, and to promote thy kingdom. Compared with the preciousness of Christ's cause, all earthly comforts and pleasures vanish like the stars before the rising sun. The watchword of our numerous benevolent institutions is *onward*—onward is the imperative command of Jesus: "Go ye into all the world and preach the gospel to every creature. Lo, I am with you even to the end of the

world." Can the Christian ever close his hand till his free-will offerings have carried the Bible and the preached Gospel to the nine hundred and fifty millions of the human family? God forbid!

The millennial sun, perhaps, will not ascend suddenly in his bright orbit to meridian glory. At intervals, as at present, he may be overcast with clouds. But we know—we are sure that Zion will become "a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God!" My brother, the day is hastening, when "her wilderness shall become like Eden, and her desert like the garden of the Lord! Joy and gladness shall be found in her, thanksgiving and the voice of melody!" O, my brother, take courage. "Trust ye in the Lord for ever—for in the Lord Jehovah is everlasting strength." The treasury of the Lord will be filled, will overflow; the churches will awake. Missionaries will not wait for funds hereafter. Be assured the Friend of sinners will provide, and the spirit of missions will gladden every clime and every country, and the Gospel will be preached to every creature.

EFFORTS OF THE FEEBLE TO HELP THEMSELVES.

We have been much affected with the development of Christian principle in the instance stated in the following article, taken from the Christian Mirror, published at Portland, Me. We commend the exercise of the spirit it exhibits to be cherished by churches who apply for assistance, as well as by those feeble communities who sit down in discouragement without making strenuous efforts to obtain the ministrations of the gospel.

There is a feeble society in this state, that has always maintained public worship in some form or other, but has had little help from our Missionary Society. Their hearts have been much set on having a minister. To render his support the more easy, a farm was procured for a parsonage. This was effected by individuals becoming responsible for tenth and twentieth parts of the cost. This done, it was found that a new house is indispensable. The same individuals have assumed the pecuniary responsibility of erecting the house—the whole cost of farm and house about \$2000. They hired the money, which is to be reimbursed, we believe, in from four to six annual instalments. They have now done what is the most important of all—settled a

minister, depending on our Missionary Society for one hundred dollars, which they *ought to have and must have*.

This parsonage is, or soon will be, given in fee to the parish by the individuals who purchased it. One of these individuals has been married about twenty years, and has been crowned with the poor man's blessing, a numerous family. He called on us last week, and brought us some beautiful country flour in payment for the Mirror. In treating for the balance of his flour, the following circumstances were developed: During the whole time since his marriage, he has not had a feather bed in his house; at least none fit for a sick person to recline upon. His wife is now declining, and, it is feared, will, ere long, sink into the grave by the consumption. "She has been," said he, "she has been a laborious, faithful, affectionate wife, a real help-meet in all respects, and I must and will, at any sacrifice, provide her a comfortable couch for the wearisome days and nights that are appointed to her."

We cannot copy the *emotion*; nor do we think it expedient to describe the honest "shifts" to which he was compelled to have resort to procure a comfortable feather-bed; but we think it in point to say, that this man, besides his annual subscription paid directly to the minister, does not give less than thirty dollars a year, for a series of years, toward the parsonage!

But this is not all. This same individual was so impressed with the Secretary's statements of the wants of the Maine Missionary Society, of its Missionaries, and other *poor* parishes, that he thought his parish must make a new effort, and try to do without help another year! But ought the richer churches to suffer it? It is a serious question.

We doubt not there are those who will say, that the individual above named mistook his duty in doing so much for the gospel, while his domestic comforts were so scanty. But we doubt as little, that the disclosures of the great day will show that he acted wisely. While the family were in health, a bed of straw was as conducive to real comfort as a bed of down. He and his associates rightly judged, when they placed the ministrations of the Gospel among the indispensable necessities of life. Our own belief is, that an attention to the worship and ordinances of God has been the *temporal* salvation of the place, as well as the means of eternal salvation to an unusual proportion of its inhabitants. They would have been many-fold poorer without them.

A PICTURE

OF MISSIONARY LABOR IN A NEW FIELD.

A Letter from one of the Secretaries of the A. H. M. S. to a Sabbath School which gave \$30 to the American Home Missionary Society.

New-York, March, 1838.

DEAR FRIENDS—In behalf of the American Home Missionary Society, I am happy to acknowledge your benevolent donation.

And now, as your benefactions go forth to do good among the destitute and feeble churches, let us trace their influence. Let us look away to the woods of Michigan, or to the prairies of Illinois—to some scattered and feeble flock of Christ's sheep. The fathers of the settlement moved in there, one at a time, and settled down, here and there, perhaps two, three, five, or ten miles apart. There they lived in solitude and sorrow for some years. The lands were rich and fertile; but the work was hard, the seasons were sickly, the crops were injured by vermin or by frost. Their neighbors were far off; the roads were either deep mud, or dark, winding avenues through the gloom of the forest. When the Sabbath came it brought no meetings. There was no house of worship, no Sabbath school—not even a traveling preacher to come and pray with them in their houses. But at length the Home Missionary Society gathers together some money—part from a merchant; some from a poor widow; a few cents from a blind man who makes baskets; and some from a Sabbath school, who contribute to make their superintendent a life member. The officers of the Society take this money and employ a minister. They help him buy a horse, and send him to the West to hunt up the strayed sheep of the flock. He comes to that settlement; he inquires for Christians. After exploring for several days, he finds a pious woman in one cabin, who has long mourned her absence from the house of God. In another place he finds a feeble old man, who once was a deacon at the East. Some distance off live two men who were members of the church before they came to the West, but since they moved out here they work on the Sabbath, or range abroad, hunting deer and wild turkeys; and, besides, they drink whiskey whenever they can get it. After much trouble, the Missionary gets

them together at one of the houses. They come on foot, through the woods, or across the prairies, through mud and brushwood, and are collected in the *one room* of the settler at whose log cabin they meet. Some sit on the chest, some on the side and foot of the bed, some on the ladder that leads to the low loft above; while the few chairs are reserved for the women. Then the minister stands in the midst of from ten to twenty persons, and preaches to them—"It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Dark, indeed, is the prospect; and strong must be the hope of success which causes a man to attempt the building up of a church in such a neighborhood. The Missionary writes to the Society to know what he shall do. He says: "Some hear me with joy; they remember the happy days when they had ministers, and meeting-houses, and conferences, and Sabbath schools; and they weep as they look around upon their children, growing up like heathen. Others scoff at the message; and all who *love rum* rail at the preacher and oppose his object. The settlement is too poor, and the people too few, to support a minister or build a church." The Missionary Society tell him to hold on—that the churches at the East, the benevolent rich men, the grateful poor, and even the very children of Sabbath schools will assist to sustain him. Accordingly he stays. Long are the years, and hard is the labor, but the Lord is with him, (Mat. 28:20.) In a few years, pass along that way, and you see a fine farming country; a neat village; stores and taverns without whiskey; a church where the gospel is preached every Sabbath, besides five or six school-houses in different parts of the town. The temperance society holds meetings monthly in their school-houses; Bible classes and evening lectures are also attended there; revivals of religion gladden the community; some of the youth grow up in the fear of God, become ministers, and go to the heathen, as Missionaries, to proclaim that very gospel which was sent to them a few years before by the Home Missionary Society.

This, my dear young friends, is one picture out of a hundred which might be drawn from life. Is it not a good work? How sweet the privilege to honor Christ in this

manner! Though it takes faith and patience to see all these blessed results, yet they *come*—slowly it may be, but *surely*—they come.

In conclusion, let me exhort you all to prize the gospel while you have it. Embrace it for yourselves. Soon you may die, or be thrown into some dark corner of the world, where no teacher or minister will be present to answer the inquiry, "What shall I do to be saved?"

Affectionately yours, &c.

THE WIDOW'S OFFERING,

OR CHRISTIAN SELF-DENIAL EXEMPLIFIED.

Not long since the claims of the A. H. M. S. were presented in a church in the state of New-Jersey. At the close of his sermon the agent adverted to the difficulties which the Society had been called to meet in carrying on its operations, on account of the pecuniary embarrassment of the country, and the consequent privations and sufferings of many of the Missionaries. He then called upon the disciples of the Lord Jesus Christ to deny themselves for his sake, in order to relieve the wants of his suffering servants, who are publishing his Gospel in the destitute portions of our country, and laboring to win souls to him.

A poor widow, who had been made to drink deeply of the cup of affliction, was present, and listened to the statements with thrilling emotion. On her way home, and during the evening of the Sabbath, she reflected on what she had heard, and on "the grace of the Lord Jesus Christ, who, though he was rich, for our sakes became poor; that we through his poverty might be rich."

The next morning she called on her pastor and put into his hand two silver dollars, saying, "Give that to the Agent of the Society. It is the offering of a poor widow in aid of his object. I went from church yesterday, she continued, with a heavy heart. I asked myself, what can I part with from my scanty stores, which will command money, that I may give something to this cause? After hours of fruitless inquiry I gave up in despair and wept. At length I recollected that some months since I had laid aside these two dollars. They were given by a friend to my two babes, which are now in

the grave. God has taken them from me, and I cheerfully consecrate what was given for them, to the advancement of His cause."

But for this touching statement, her pastor, who was acquainted with her straitened circumstances, would have been unwilling to receive her offering. Being satisfied it was the fruit of love to the Saviour and his cause, and a rich source of enjoyment to the giver, he could not refuse.

Did all the professed disciples of the Saviour evince the same attachment to his cause, the Missionaries would not be left to prosecute their work amidst want and suffering. Nor would means be wanting to send forth those who are waiting to go to the destitute at home, or to the poor perishing heathen. Reader, contemplate this self-denying example of Christian liberality, till your heart burns, and your tears flow, and your hand is extended to help, according to the ability which God giveth. Let your heart feel as did that of this poor widow, the irrepressible workings of holy love, and you will find something to give for the advancement of the cause of your adorable Redeemer.

RELIEF AFFORDED.

We continue our extracts from the correspondence of the Missionaries of the Society, showing the necessity to which they had been reduced, and the great relief afforded by the contributions which have been made through the American Home Missionary Society.

From a Missionary in N. W. Ohio.

It is with the most unfeigned gratitude that I would express my acknowledgments to you, and to the Society whose organ you are, for the last communications from your hand. I am thereby enabled to meet, in good time, demands upon me in a manner to sustain the honor of the Missionary character. I am filled with thanksgiving and praise to him who never disappoints a sincere, humble, though very defective trust, in his protection, and goodness, and blessing. His goodness to me is truly overwhelming, especially when I consider how entirely unworthy I am of the least of all his mercies. O that I could at length live answerably to his love and compassion towards me and mine. Through your Society he reaches me, and smiles, and cheers, and provides—gives strength in weakness, and light for darkness, and the

"garment of praise for the spirit of heaviness." I know of no way in which I could have met the difficulties incident to this new field of labor, if your generous hand had not been reached out for my support.

Anxiety relieved—From a Minister in Indiana.

Your letter came in due season, and I assure you it was to me good tidings. I had lived four months on *faith*, and to find all my expectations realized, fully rendered me, I believe, truly grateful. I had a debt to pay, and truly I did not know how the Lord would provide for it; and I began to tremble for the result, when your letter came, and with it leave to draw on your Society; and so all my trouble vanished, by the good hand of God upon me. The relief came truly in a time of need.

From a Missionary in Ohio.

Your late communication came very timely. I had almost come to the conclusion, that I must either resort to teaching school, or leave the congregation; either of which I was reluctant to do. The letter of the Secretary, coming at such a time, spread joy through the whole church and congregation.

From a Missionary in Tennessee.

The intelligence from your Society authorizing me to draw for the amount due me was an unspeakable favor. Notwithstanding I already owed the whole, and more, it enabled me to lay in some provisions.

The foregoing extracts are a few out of many which might be given to show how great has been the embarrassment of the Missionaries during "the pressure," and how very acceptable the relief afforded by the contributions which have *begun to be made* through this Society.

SHALL THAT RELIEF BE ARRESTED?

As soon as the spring navigation opens, the merchants and others who resort to the Atlantic cities will arrive in great numbers, bringing the orders of Missionaries for the balances due them. These drafts must be honored. In many cases the holders of them have advanced cash and provisions for the Missionaries' families, during the past season, on the faith of these drafts on the Society. We therefore apprise our friends, that

from the middle of April to the 1st July, their benefactions will be greatly needed to meet the claims above referred to.

REVIVALS.

We continue our extracts under this head from page 181 of the Home Missionary for March. Let all who love Zion praise her King, that he has not wholly deserted her for the sins of her children, but "in the midst of wrath remembers mercy."

FROM ILLINOIS.

The spirit of the Lord is at work. At Jacksonville a revival has been in progress for weeks. At Bloomington there is the most powerful work of grace ever witnessed in that village; more than one hundred souls are said to give evidence of a saving change. At Athens, a little village in Sangamon county, is a very interesting work; and at Alton, the seat of mobs and misrule, is one of the most powerful and interesting works of grace I have known in the state. I spent a few days there last week. Brother Graves' meeting house was crowded to overflowing, and numbers professed submission to God daily. When I left the place the work was advancing with unabated interest. The Lord reigns, and it may with truth be said, that "his ways are not our ways." Who, in November, 1837, would have said, there will be a revival in Alton in February, 1838? But so it is. It is the Lord's doing, and it is marvellous in our eyes.

From Rev. B. Woodbury, Plain, Wood Co., Ohio.

Had it not been for your assistance this people would have shrunk in discouragement from adequate effort, and would have now been, in all probability, scattered without a name among the thousands of Israel, if not entirely swallowed up among the unorganized masses around them. But now a nucleus has been formed; and future generations will doubtless see the deepening roots of the Gospel, its wide-spreading foliage and abounding fruits. *Forty-six* have here come around the table of the Lord, having covenanted together to sustain the commandments and ordinances of the house of the Lord. No inconsiderable portion of these have come forward in the first profession of their faith; a number are the lambs of the flock, who, with their fathers, drink at that rock which follows us, "and that rock is Christ."

At Maumee.

The church at Maumee is now enjoying

a most wonderful and gracious outpouring of the Holy Spirit, in his still, enlightening, convincing, and converting influence. Many are bowing to the sceptre of Jesus.

From Rev. J. H. Smaltz, of the German Reformed Church, Trenton, N. J.

In my last report, I stated that "our religious meetings were frequently and generally solemn, and that the good work of God here might be characterized as a *protracted* and *progressive revival of religion*." This language I believe I can in truth adopt in this report. We have certainly enjoyed much of the divine presence in our religious meetings during the past year, and the Holy Spirit has been operating powerfully on the hearts of many persons of different ages and sexes. This blessed work has been deep, solemn, and progressive, with no animal excitement, as has been witnessed on some occasions in other revivals of religion. The most profound attention and silence, which sometimes is broken only by a deep, heart-felt sigh, is not unusual in our assemblies. Tears have often been seen flowing from poor distressed penitents among us; but so soon as they submitted to the mild and merciful sceptre of the Lord Jesus, their souls were set at liberty, and a new song was put into their mouths, even praise unto our God. The man of a large family, in company with his bosom companion, together with other heads of families, and young men and women, have bowed in the sanctuary at the same moment, to receive the holy ordinance of baptism. After a very careful examination, with respect to the doctrines of the Bible, and the duties incumbent on professors of religion, *thirty-two* have been received on the profession of their faith in Christ, (*sixteen* of whom I baptized,) and *three* by letter from sister churches, making in the aggregate *thirty-five* admitted to the communion of this church since the 22d day of last April. Of this number *nineteen* are males, thus making *one hundred and four* in all who have been united with this church since its organization. A number of heads of families have recently commenced family worship. There are others in the congregation whose minds are deeply awakened, and who, it is expected, will soon unite themselves with the church. The precise number cannot, however, now be stated, but it is believed there are eight or ten more who are hopefully converted to God, who have not yet joined with his people. Besides those who have been admitted to the communion of this church, there are about 15 persons, who were first awakened in our meetings, who have united themselves

within a few months past, with the other Christian denominations of this city and its vicinity.

Means employed.

The means employed, under God, in producing this happy state of things, in the spiritual interests of the church, were the ordinary means of grace—the faithful exhibition of God's word in preaching—frequent meetings for prayer and religious conversation—seasons for *special* prayer in the closet, as well as in the house of God—family visitation, and the application of divine truth to individuals in their families, or when met alone. We held, also, a season of protracted religious services in September last, which was attended with some pleasing fruits; and which meeting, we have good reason to believe, was the cause of exciting Christians of other churches here to a more deep concern for the salvation of dying multitudes around us, who give no evidence of an interest in the blood of Christ. The cause of temperance in this congregation and this city, and its vicinity, is certainly advancing. The temperance society in this church, which is constituted on the total abstinence principle, numbers now about 140 signers to the pledge. Several who were much given to intemperance, have abandoned their cups, and become sober, industrious and orderly, and church-going persons.

We have only one Sabbath school connected with the church, which meets twice on the Sabbath, of which I have hitherto taken the superintendence. It contains about 110 scholars, taught by 10 male and 11 female teachers. Our Bible class is attended by about 100 persons young and old, and is very interesting, and there is now a bright prospect of much good being accomplished by it. I attend the class once a week.

From Rev. A. Mills, Litchfield, Herkimer Co., N. Y.

It will be cheering to you to hear what the Lord is doing in this place. I received a commission to labor in this place as the Missionary of the A. H. M. S., bearing date September 1, 1836. On the 8th of January, 1838, I was installed as pastor of this people. The church, for some time, had been without the regular ministrations of the word. A course of pastoral visiting, and neighborhood prayer-meetings, was commenced, which was attended with happy results. Our congregations increased; solemnity and interest on the great subjects of religion became apparent, and sinners were found, in some instances, inquiring the way to Zion.

In December last the church concluded to commence the present year with some special efforts, under God, for the salvation of souls. The second week in January a protracted meeting was commenced, which continued seventeen days—our Methodist and Baptist brethren uniting with us. The meeting was blessed. A powerful work of grace was experienced. A great work was wrought in the church; there was much breaking down before God, confessing of sin, and returning to duty. More than forty from among the impenitent were hopefully converted; many of them cases of much interest. The work has had a most happy influence on the church. An effort has been made during the present winter to raise my support among themselves, which has succeeded, and *they are now promptly meeting my wants without calling for aid from abroad.* From 70 to 80 dollars have also been contributed during the past year for various benevolent objects. Sunday schools have been flourishing, though, from our situation, it is diffi-

cult to sustain them through the winter.

There is a happy state of union among Christians of different denominations; and the Lord is still pouring out his Spirit. Never before was such a time experienced in this town. We have many Universalists among us, but inroads have been made among them; some of the stout-hearted have been brought to bow at a Saviour's feet; and many who stand like the tall "oaks of Bashan," are now trembling. Never were the prospects fairer than at this moment for a general work of grace. Indeed there is reason now to believe, that since the present year commenced more than *one hundred souls*, among the different denominations have come over to the Lord's side. Truly the Lord has "done great things for us," and to his name be all the glory.

We have reason to bless God for the assistance which has been afforded by the A. H. M. S., and I trust our gratitude will be manifested in more entire devotion to his cause.

REPORTS OF MISSIONARIES.

MISSOURI.

A happy life.

What is there in the pursuits of the worldly great, in the drudgery of avarice, or the strife of ambition, to be compared with the way in which such men as the writer of the following extract are spending their lives? "Born, not for themselves, but for the good of others," they go on their quiet way to "spend and be spent" for the salvation of sinners and the glory of Christ. These are the men who will *shine* in the last day. And these, too, are the men whose spirit, no less than their labors, is "doing the good, while others make the noise."

In reviewing the last year, I find much to humble me, and much cause of thankfulness. My health has been uninterrupted, the health of my family has been preserved, and, particularly, souls have been converted through my feeble instrumentality. God gives me favor in the eyes of the people, and, blessed be his name, I feel a growing devotion to the service of the Lord. During a part of the past year, I have labored hard in the service of the Redeemer, preaching for weeks almost every day, visiting from house to house, exhorting and praying with the people. I can truly say I have never been weary of the service. My body some-

times tires, but still I am not weary of the work.

THE PRESBYTERY OF SAINT CHARLES.

On page 160 of this volume, we presented some important statistical facts, showing the claims of the state of Missouri to the attention of ministers who go to the West to do good. We have it now in our power to present a statement from a Committee of the Saint Charles Presbytery, respecting the N. E. portion of the state; and we regret to find that it shows the destitution of Presbyterian preaching to be even greater than the previous statement.

The Presbytery of Saint Charles embraces all that part of the state of Missouri north of the Missouri river, and east of the counties of Callaway and Chariton, having a territory of more than a hundred and fifty miles in length, and near one hundred in breadth. Within these bounds we have twenty churches, scattered over twelve counties, and to supply these churches we have only four ministers and one licentiate, who are not connected with Marion College. There are connected with our Presbytery eleven ordained ministers; but nine of the eleven are in Marion county, and seven of these are officers in the College.

From this statement, you see at once that most of our churches are destitute of the means of grace. And what shall be done to supply them? Our eyes have been directed to the A. H. M. S., and our appeals have been spread before the public repeatedly; and yet we are no better supplied than we were seven years ago. We had at that time as many ministers laboring in this wide field as we have now; and during this period our population has doubled, and more than half our churches have been organized. And it is a well known fact, that the longer any people are without the stated ordinances of God's house, the less they appear to appreciate them. Unless often reminded of their duty, they are too apt to settle down in a state of cold indifference.

The Presbytery feel, that could a suitable person be obtained to visit and arouse our churches from their lethargy, that much good might be accomplished; many of our feeble churches might be stimulated to do much more for the support of the Gospel, and to lend a helping hand in all the benevolent institutions of the day; and we believe that the support of such an agent might easily be obtained in those destitute churches which are now doing comparatively nothing. We have watched the influence of such agencies in our sister state, and who can tell the amount of good accomplished through the persevering and indefatigable labors of your agent in Illinois? How many churches have been excited to do more to sustain the Gospel among them, and to relieve the A. H. M. S. from the burden? One thing is certain, some plan must be devised, and some measures adopted speedily, or many of our churches will pine away, and multitudes of immortal souls perish. Can you not find some one qualified for this agency that you can prevail on to occupy this interesting field?

In connexion with the above appeal in behalf of a *part* of the state, we give the following testimony to the usefulness of the A. H. M. S. in the *whole* state. It is from the report of a Missionary.

It is one thing to *read* of the good accomplished through the instrumentality of the A. H. M. S., and another to *witness* the great change that has been wrought by those who were laboring under its patronage. When I look over this state, and compare its present condition with what it was seven years ago, the change is great. Then, the three states of Indiana, Illinois and Missouri, were all in one synod; now there is a synod in each state. We had at that time but one presbytery in Missouri, we now have three; and in the geo-

graphical limits of the Presbytery of Saint Charles, there were then six small churches; we have now under the care of our Presbytery twenty-two churches, and most of these churches have been gathered, organized, and sustained, by aid from your Society. Missouri owes the cause of Home Missions much, and I trust will not be backward in paying her debts.

From Rev. George C. Wood, Paris, Monroe Co., Mo.

My labors for the last quarter have been regularly divided between three places in this county, except as I have been absent to attend sacramental or protracted meetings in other places. I have witnessed some interesting seasons. In several places where I have been we were blessed with the presence of the Lord, and additions were made to the church; and had there been some faithful servant of Christ there to carry forward the work, much good might have been accomplished. I am the *only* Presbyterian minister laboring in this county, and consequently my field is wide, and demands more labor than I can possibly bestow. And then I am very frequently solicited to preach in the adjoining counties, in all of which there are more or less members of the Presbyterian church, but (with the exception of Marion county) not a minister of our denomination.

WISCONSIN.

Gratitude to the Patrons of the A. H. M. S.

Permit me to assure you, that the renewal of my commission renews my resolutions of faithfulness, and of more entire consecration to the cause of the Redeemer. I have never, till since I came to this country, known what pecuniary embarrassment is. I now understand it too well. But I trust the darkest time is past; and I hope, by the blessing of God, I shall soon be able to rise above it. I know well what it is to dread the sight of creditors, and I assure you the effect of it upon a Missionary is exceedingly unhappy. It is true, in these things I am not alone; almost every one is in the same condition.

The kind feelings your Society has expressed toward her Missionaries, and the unwearied exertions of the Executive Committee for their support, call upon every Missionary for humble gratitude, and unwearied diligence in the blessed cause in which he is engaged. I feel a deeper sense of gratitude than ever before, to your Society, under God, for her noble benefactions, and hope they will not be lost upon me, and this people.

Fully to appreciate the expressions contained in the foregoing extract, the reader ought to be a witness of the circumstances under which it is written. He ought to look around on a careless community, few of whom "care for any of these things," and most of whom regard the minister of the cross only as an obstacle to their unhallowed schemes of gain and dissipation. Shut out, by many a weary mile, from Christian and ministerial sympathy, the Missionary bears his burden alone, in poverty and amid discouragements. *Will you not pray for him?*

ILLINOIS.

PROGRESS AND RESULTS

Of Home Missionary efforts in Tazewell Co., Illinois.

From Rev. F. Bascom.

I came to this county in the summer of 1833. I selected it as my field of labor, rather because I thought it an important county in its natural advantages and future prospects, than because it had any one place of special importance, or presented any pressing call for immediate effort. I located in Pleasant Grove, a sparse country settlement, about the centre of the county. Methodists, Baptists, Campbellites, Quakers, Mormons, Cumberland Presbyterians, &c. &c., had the ground before me throughout the whole region. I was told by an old settler, a good Methodist father, that there were preachers enough here already—no opening, &c. Had I been dependent on my people for support, I too should have thought there was no opening, and should have passed on discouraged. But relying on your Society for temporal supplies, and on the grace of God to give efficacy to his word, I pitched my tent, and began to labor as a Missionary for Tazewell county. Brother Babbitt, one of your Missionaries, had previously gathered a little church at Sand Prairie, of five or six members, and had left it. I commenced preaching at that place, at Pekin, at Pleasant Grove, at Washington, (the latter town was not laid out at that time, the place was called Holland's Grove,) at Mackinaw, &c. Thus I labored a year, always collecting a cabin full wherever I preached, and accomplishing something in the way of Sabbath schools, temperance, &c. During this year there were only two or three hopeful conversions under my ministry. Seven eighths of my support was from your Society.

The second year a church was formed at Washington of ten members, which I sup-

plied once a month. My labors were also extended to Peoria, and a church was formed there during that year. In Pleasant Grove and Sand Prairie our numbers and strength were gradually increasing. About the close of that year, brother R. Barnes came to my aid at Washington, and brother Porter at Peoria. Tremont had, in the meantime, grown up, requiring my attention, and my next year was given to Tremont, Pleasant Grove, Pekin, and Sand Prairie—still deriving half of my support from your Society.

The next year, Pekin and Sand Prairie were left destitute, and my whole time given to Tremont and Pleasant Grove, still deriving half of my little salary from the Home Missionary Society. At the close of that year my church was divided, the part over which I am now placed claiming my whole time, and raising my whole support. The other part has obtained the services of brother Huntington.

To sum up the facts given in this brief sketch, the little church which existed in this county in 1833, has increased from six members to three churches, with an aggregate of one hundred members. Of these, probably a little more than one half have been added by letter. Each church is supplied with a minister, who preaches to two congregations. Five or six Sabbath schools are connected with these congregations, as many temperance societies, besides Bible and tract societies, &c. One of these churches has built a neat and comfortable meeting-house, another is building one, and the third is expected to be built next summer. The three churches do as much as to support two of the ministers, and they will probably support the three next year.

In Peoria, to which I have alluded, the growth has been even greater than here. I look around over a flourishing tract of country, embracing the counties of Tazewell, Peoria, Putnam and Bureau, and I see ten Presbyterian ministers and eleven churches. These constitute the Peoria Presbytery. When I came here there was but one minister located in all these bounds, and he left soon after. I have been longer in the bounds of this Presbytery than any other member. All of these churches, with one exception, were founded by your Missionaries, and nurtured by your aid. Without that aid these churches could not have been formed, or, if formed, must have perished in their infancy. Without that aid, these ministers would not, could not have been sustained. And where would have been our precious revivals, our converts to Christ, our Sabbath schools, our benevolent societies, with which God has crowned our unworthy efforts, and which give sure promise of a brighter day? If

those who doubt the utility of your Society could come and look with unjaundiced eyes, on the changes effected here by its instrumentality, they would be constrained to acknowledge, "This is the finger of God."

INDIANA.

From Rev. M. Chase, Danville, Ind.

THE AMERICAN HOME MISSIONARY SOCIETY NEEDED BY THE WEST.

I have had an opportunity to learn, and been in circumstances calculated to make a deep impression on my mind in favor of the A. H. M. S. That some other plan might have answered the purpose, is admitted. But none that was in existence could meet the wants of the hundreds of little churches, and of extended regions, and numerous sections of moral wastes. That Society offered the assistance which the exigencies of the case demanded; and numerous are the churches that have been sustained by it from their organization, until they have acquired strength to support themselves; and are now among the most liberal and efficient branches of the church of Christ. And what else could be expected, but that they should imitate that spirit of Christian benevolence by which they have been nurtured?

I will give a statement of facts showing the moral condition of the community with which I am now best acquainted, and hence the necessity of considerable foreign aid, that the means of grace may be enjoyed here, and in other communities like this.

I have now been laboring in this county two years, and have preached in many, if not in most of its neighborhoods. When I arrived, I found a little church organized, consisting of about twenty members, and they were all that belonged to our denomination in the county, with the exception of some four or five. These were scattered among a population of eight thousand. In this town, there were two male, and one female member of our church, among about four hundred inhabitants. The whole of the property owned by the members of our church in town did not exceed eight hundred dollars. And not one of our people in the county could have been worth more than one thousand dollars. No meeting-house of ours stood to invite the people to come and worship our Maker and Redeemer. Many of our members were strangers to each other, poor and disheartened. Others belonging to our communion had come to the county and purchased property, but feeling that the famine of the word would be intolerable, sold and moved

away to find a residence more congenial to their moral tastes. Now, should the Gospel be preached to the poor? If so, how should it be furnished to them?

But besides these things, the influence of sceptics added a still deeper shade to the picture. They treated me with personal respect: and some of them, with even marked kindness. But it seemed to be on the supposition, that their "goods" could easily be "kept in peace." One of them, in a very familiar manner, proposed the following question: "Don't you think, friend C., if electricity could be advanced to perfection, and some other fluid substituted for blood, that human life could be prolonged indefinitely, or restored if it should become extinct?" Another one of the same class, asked me if I would read the "Theological Works of Thomas Paine?" Another remarked, that he could "perceive no difference between the Catholic and Protestant priests." Another said, "if I were sure there was an hereafter, I would look into the Christian system."—One of these frequently boasted that he could prove by astronomy, that the earth had been in existence 17,000 years; and *did actually attempt to do it last week, in the court-house of this place.* I mention these things as an illustration of the entire renunciation of the light of revealed truth; at least, so they would have it appear. If science has not already begun to shine with such splendor, as to cause the feeble light of superstition to fade entirely away, the day is near when its overpowering effulgence shall cause the last shadow to disappear!

*Shall these lambs of the Saviour have no shepherd to protect them—to feed them—to console them, amid such dangers, and the afflictions common to mankind? And who shall afford them aid? May not all or any who love the cause of Christ? Will it be a crime at the judgment bar, that your Society sent them relief?**

THE BORDER WAR.

The moral evils consequent on the civil war in Canada, and the military preparations made by unquiet spirits in the adjacent portions of the United States, are incalculable. The regular operation of the means of grace has been suspended, in a considerable degree, along the whole frontier from

*The writer here alludes to the recommendation of the General Assembly of 1837, that the A. H. M. S. 'cease operations in the Presbyterian Church.'

Detroit to Montreal. We give a few extracts from Missionary reports, in order to excite our friends to pray for the dear brethren who are laboring in these unhappy circumstances.

From a Missionary in Upper Canada.

I have nothing to report that is of a pleasing nature, but much that is heart-sickening. My field of labor has been the seat of civil war the greater part of the last quarter. Our meeting-house has been taken from us for the use of the Queen's troops, and we are now under the painful necessity of meeting for public worship in a dwelling house; and also of suspending our Sabbath schools and Bible classes. The scene of moral desolation is truly appalling. Profaneness, intemperance, and the desecration of the Sabbath, abound. I am quite discouraged; the most I can do is to try and keep the churches together.

From a Missionary in Michigan.

There appears a very general seriousness among the people. But there are some peculiar obstacles to a revival. The Canada war produces constant excitement; and, at one time, near fifty of the inhabitants of this village volunteered, and entered the service of the (so called) Patriots; but have since returned.

From a Missionary in New-York.

We have been hoping and praying for better times—that the Lord would visit this moral waste with the outpouring of his Spirit; but the “ways of Zion” mourn still. Sinners are reckless, and Christians stupid. Situated on the borders of Canada, and in the immediate vicinity of the scene of some of its troubles, we see and hear more of the hastening to and fro of troops, and of the “pomp and circumstance of war,” than of religion. Strong sympathy is manifested by many of our people for the “Patriots of Canada,” and as strong opposition by others—thus producing contention and animosity among ourselves. Our militia, among whom are many members of the church, have been called out to assist in maintaining our “national neutrality.” A spirit of war pervades almost all classes, bringing with it its legitimate fruit, profaneness, drunkenness, and desecration of the Sabbath. I have even seen (and repeatedly too) the trappings of war, in the house of God, worn there, not by the soldier on duty, availing himself of an opportunity to worship God, but by private citizens, as the badge of party. The excitement, however, is subsiding, and we hope there is good yet in store for this peo-

ple. Some portion of the church seem to be weighed down with this state of things, and are mourning over the desolations of Zion.

Another.

Within a week past, this whole region has been put in agitation by an unsuccessful effort to raise a force to aid the “Patriots” of Canada. A multitude collected from various towns, and crossed to an island in the Canadian territory. But their hearts failed them there; on retreating to French Creek, they threw the village into such a panic, by exposing it to the expected wrath of the loyalists, that it was immediately evacuated, by the flying inhabitants. No assault, however, was contemplated. I preached last Sabbath to an audience three miles distant from the scene, but such was their agitated state, that the whole intermission was occupied with solicitous inquiry, not about the salvation of souls, but about the sham-invasion and the panic. The cause of the Patriots has been the absorbing topic for weeks, to the detriment of God's cause.

MICHIGAN.

From the Rev. J. G. Kanouse, Lodi Plains, Michigan.

My missionary year has just closed, and I am happy to say, not without some tokens of the divine favor. We have had evidence that Jesus has been in the midst of us, and owned this as one of his golden candlesticks. We have had no deaths during the year, and very little sickness in any of our families. I am constrained to believe, that my congregation has received the word at my mouth gladly. The number has gradually increased. Fifteen have been added to the church, as hopeful subjects of the renewing grace of God. We have evidence at this time, that God is about to visit us with his grace. God's people begin to visit from house to house, confessing, exhorting, praying, &c. Our meeting-house is nearly completed.

From Rev. E. N. Nichols, Clinton, Mich.

Report of labor for 1837.

When the year began, religion, among the members of my church, was lamentably low. The love of the world, and the activity of the summer, had apparently removed them far from God, and from the duties of religion. The care and the labor of building me a house, during the time, had placed me too much in the condition of my people.

The saddening hues of autumn, the impressive emblem of what we all must soon be, appear to have been employed, by divine mercy, to induce a more appropriate state of feeling. God's people obviously grew more thoughtful. We all felt, I believe, an increasing sense of our sad condition, and the importance of awaking from the long sleep of spiritual death. Some means were employed for this end. These means were evidently smiled on by Heaven. About the beginning of January, (1837,) the feeling, in and out of the church, was such as to require, as we all felt, some special effort. We accordingly commenced a season of protracted worship. God was with us in this effort. The church, from the beginning, harmonious in feeling, were humbled, and sweetly melted together in love. In prayer their souls drew near to God, being taught, as it appeared to me, by delightful experience, what the scriptures denominate the "spirit of adoption;" and, though they have not, as in duty bound, kept themselves in the love of God, as I believe they then were, yet I can say, with confidence, that, as a church, they have not since gone back to their former stupidity.

We have reason to hope, also, that some twenty persons were hopefully converted. Besides these, were a few individuals whose hopes were revived.

Grateful acknowledgment of aid.

And now, dear brother, permit me to present, through you, to the H. M. Society, the undissembled thanks of my church and people, for the assistance it has so kindly afforded them, and by which, for two years, they have been enabled to enjoy the benefits of a living ministry, and other precious means of divine grace. Your Society will ever live in their sweetest recollections, and, I trust, by the blessing of God, ever flourish in answer to their prayers, and by their kind and grateful reciprocation of your past favors.

From Rev. C. G. Clarke, Webster, Mich.

THE FIRST WEEK IN JANUARY.

Agreeably to a recommendation of Presbytery, we spent the first week in January in religious exercises. Most of the church attended. On Monday we observed the annual concert of prayer. Each succeeding day through the week, we met for prayer and preaching. A few of the impenitent attended, and there was some feeling among them. But the special benefit resulting for

the convocation is in the church. A part of the members appear deeply interested, and we expect that sinners will be converted among us.

Valedictory Remarks.

And now, my dear sir, I feel that I am making a final report to the beloved Society under whose patronage I have labored for years. I find that during those years I have admitted seventy-six individuals into this church by profession of faith; have organized, or assisted in organizing, six churches; and have baptized thirty-eight adults and eighty children. Although exceedingly unworthy, I hope my ministry has been owned of the great Head of the church. May God preserve the Society which you serve; increase its means, efficiency and usefulness, and make it the instrument of hastening on the hour of Jesus' triumph!

ATTENTION TO SCHOOLS.

The Missionaries of the A. H. M. S., in common with other clergymen, have done much for the interests of education in the several districts where they have been stationed. This has arisen, not merely from the genius of that Gospel which they preach, and which is eminently the religion of light, but the Executive Committee have encouraged them to foster, and, as far as practicable, to evangelize the schools where they are stationed. In the "General Instructions" furnished to every Missionary, is found the following:

"3. The visiting of schools, and the establishment and superintendence of Sabbath schools and Bible classes, are objects which claim your careful and zealous attention, and which the Committee urge upon your notice with strong solicitude. These measures, dictated by benevolence, and pursued with Christian humility and kindness, will not fail, with the blessing of God, to give you access to the best affections of the youth of your charge, and will thus secure to you the delightful and important privilege of mingling a correct and powerful moral influence in the whole system of their education.

"In schools, let it be your object to encourage weekly catechetical instruction, and daily religious worship," &c.

In compliance with these suggestions, much has been done to sweeten the fountains of knowledge, by infusing into them

the savour of heavenly truth. A Missionary in Ohio writes as follows :

I have spent considerable time this winter in visiting schools. I am one of the examiners for the township, and we have taken upon us the labor of not only examining teachers, but of visiting all the schools in the township, and giving lectures on the subject of education. There seems to be more interest on this subject than heretofore.

Another Missionary states, that he visited the several schools in his congregation—that each meets quarterly at the church for an exhibition, conducted on Christian principles. Many important results are anticipated from the way the affair is managed, favorable to the influence of correct principles upon the youth of his charge.

OHIO.

From Rev. S. Dunton, Eden.

GOOD DONE.

In reviewing the year, I cannot report a revival; but I think the tone of piety has been rising, and a few have been hopefully converted. Since my last report, ten have been received to the church, five on profession, and five by letter, making an accession, in all, for the year, of *twenty-nine* on profession, and eleven by letter. Meanwhile, two have received letters to other churches. This, I trust, is but a part of the beneficial results of the labors of your Missionary; some are now seriously inquiring, and hundreds have occasionally listened to preaching who would have otherwise been uninstructed. Thus seed has been sown, which, with a divine blessing, may vegetate and bear fruit to God's praise.

PENNSYLVANIA.

From Rev. R. W. Landis, Jeffersonville, Pa.

REFRESHING SHOWERS.

The first six months of my commission has been a season of deep interest with us. When I reported last spring, we were in the midst of a glorious revival. The Lord has again blessed our efforts; and though my health failed a few weeks ago, (my efforts were too great,) the interest is still kept up, and nearly all our meetings continue. At our communion some weeks since, there were *twelve* added on profes-

sion. Some were very interesting cases of conversion. One is a gentleman of property, and of considerable influence. He immediately commenced a meeting at a school-house in the neighborhood, (several miles from the church,) in the evening. The house being too small, he is preparing to put up a meeting-house at his own expense, for the purpose of accommodating the people.

We expect a number to unite with us at our next communion.

The revival has not yet ceased in this region. It has entered all the denominations near us. In one Baptist church, the pastor commenced a protracted meeting during our revival, and continued it for a number of weeks, and in the course of his efforts baptized near fifty. Another Baptist brother, two miles distant, yesterday baptized forty, and the Methodists and Episcopalians are likewise very much aroused.

DESPISE NOT THE DAY OF SMALL THINGS.

The progress of religious improvement in a congregation, is often like the growth of vegetation—no one day is distinguished by a sudden increase, but silently and constantly it grows, the buds open, and the blade and the blossom steal forth, and by a succession of *days of small things*, the rich harvest is perfected.

Three fourths of my time are devoted to the interests of the people in this place, and the other fourth to a church and congregation thirty miles distant. In both congregations the Sabbath school enterprise is an object of constant and growing interest. In the congregation remote from town the people are in the habit of meeting statedly upon the Sabbath when I am not with them. The youth and children receive such instruction as is ordinarily given in Sabbath schools, and every Sabbath recite portions of the catechism. In these exercises it is not uncommon for adults to be associated with the youth and children. After the close of these instructions, the people of the settlement generally having assembled, the elders of the church conduct the exercises of public worship by reading a sermon, singing, and prayer. That church now consists of thirty members. The settlement consists of something like twenty families. In eight of these the incense of morning and evening worship is offered upon the domestic altar. When I first began to visit the settlement, I think there was not one family in which the daily worship of God was maintained. The change that has been wrought in the moral

and religious character of that part of the county is very great and gratifying. Most of the families had, in former days, been connected with Presbyterian families either in Pennsylvania or Scotland, and, from their early education, were, in a great measure, prepared for the action of the stated means of grace. Like other human beings who are for years together deprived of the institutions of the Gospel, they fell into many practical, as well as theoretical errors, and became, to a great degree, insensible of the inestimable worth of those privileges of which they had so long been deprived. But God has since done great things for them. And although they have contributed towards my support nearly in proportion to the amount of time that I have spent with them, yet, without Missionary aid, I must, for aught that I can see, have left this field of labor, and both these congregations must have been left without the ministrations of the Gospel. I ought to have mentioned, that the people of the settlement referred to are engaged in erecting a house of worship. It is made of hewn logs, and when finished will be a comfortable house.

All our meetings for public worship have hitherto been held in a private house.

NOTICES

TO THE MISSIONARIES OF THE A. H. M. S.

The Missionaries are desired to forward, with as much promptitude as may be practicable, the statistical reports noticed on the third page of their commissions, bringing down the results of their labors to April 1st, 1838.

Such Missionaries as are in need of tracts for distribution in connexion with their own labors, and are not able to obtain them from their own resources, or from local tract societies, are desired to state the fact in their next reports to the A. H. M. S. We have encouragement that the American Tract Society will furnish, in all such cases, an average amount of 5000 pages each.

Appointments by the Executive Committee of the A. H. M. S., from February 15th to March 15th, 1838.

Re-appointed.

Rev. Abiel Parmele, Angelica, N. Y.
Rev. Richard De Forest, North Rochester, N. Y.
Rev. Alfred Ketchum, Bethany, Wayne Co., Pa.
Rev. D. R. Dixon, Franklin, Mich.
Rev. E. S. Huntington, Pleasant Grove, Ill.
Rev. J. Rudy, Ev. Ger. Reformed Ch., New-York.
Rev. C. F. Butler, Georgetown, N. Y.
Rev. Stephen Ellis, Triangle, N. Y.
Rev. G. C. Beaman, Burlington, Ohio.
Rev. N. C. Clark, Elgin, Ill.

Not in commission last year.

Rev. George Freeman, Perinton, N. Y.
Rev. Jesse Hoover, German Luth. Church, Fort Wayne, Ind.
Rev. ——— Gray, Newark and New Providence, Mo.
Rev. Peleg R. Kinney, McGrawville, N. Y.
Rev. Justin B. Taylor, Massena and South Canton, N. Y.
Rev. S. G. Spees, Rose Hill Church, New-York.
Rev. J. A. Clark, to go to the Iowa District.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from February 15th to March 15th, 1838.

MASSACHUSETTS—

| | |
|---|---------|
| Amherst College, Mr. Bennett; | \$10 00 |
| Andover, South Parish, | 43 65 |
| Oxford, Ladies' Sewing Society, | 21 50 |
| Rowe, a Lady, | 2 00 |
| Wrentham, Children of the Maternal Association, by Mrs. Covell, | 2 00 |

RHODE ISLAND—

| | |
|---------------------------------------|--------|
| Providence, Benef. Cong., by B. Dyer, | 283 66 |
|---------------------------------------|--------|

CONNECTICUT—

| | |
|--|-------|
| Fairfield, Mrs. Elizabeth Sherman, to const. Dr. Jeremiah T. Dennison a L. M., | 30 00 |
| Killingly, Fem. Benef. Soc., Mrs. M. F. Holman, Sec., | 15 00 |

| | |
|---|--------|
| New-Haven, Free Ch. Sab. Sch., in part; to const. Francis B. Collins a L. M., | 20 00 |
| J. Maltby, L. D., in full, | 70 00 |
| Norwich, Rev. Thomas L. Shipman, L. M., | 30 00 |
| Stenington, Fem. Miss. Soc., to const. Mrs. Abby D. Smith a L. M., | 30 00 |
| NEW-YORK— | |
| Brooklyn, Juv. Miss. Soc., by A. W. Benson, | 85 13 |
| New-York City, viz: | |
| Bleecker st. Ch., C. N. Talbot, 20; D. W. C. Olyphant, 100; J. P. Tappan, 10, | 130 00 |
| Bowery Ch., W. W. Chester, | 50 00 |
| First Free Ch., Coll., | 80 37 |

| | |
|---|-----------|
| Madison st. Ch., | 29 00 |
| Mercer st. Ch., T. S. Nelson, 50; D. Cod- | |
| wise, 50, | 100 00 |
| Seventh Pr. Ch., By Mr. Mead, | 57 37 |
| Spring St. Ch., By S. B. Halliday, | 19 50 |
| Mrs. W. R. Peters, 5; Miss Mary | |
| M'Comb, 5, | 10 00 |
| Niagara Falls. Ladies' Miss. Assoc. | 5 62 |
| Pleasant Valley Pr. Ch., by Rev. B. F. | |
| Wile, | 32 00 |
| Pleasant Valley West, Mon. Con. Coll., | 5 00 |
| Shelter Island, Mrs. M. L'Hommedieu, | 20 00 |
| Woodbourne, Austin Strong, to const. | |
| Mrs. Elizabeth B. Strong a L. M., | 30 00 |
| VIRGINIA— | |
| Richmond, Rev. A. D. Pollock, | 5 00 |
| LOUISIANA— | |
| Plaquemine, N. E. Stoddard, | 10 00 |
| TENNESSEE— | |
| Murfreesboro', by Rev. T. J. Hall, | 20 00 |
| OHIO— | |
| Guilford, by Rev. V. Noyes, | 25 00 |
| Lyme Church, by Rev. H. Smith, | 25 00 |
| Friend, by O. R. Kingsbury, | 5 00 |
| HOME MISSIONARY, | 20 00 |
| | \$1321 80 |
| KNOWLES TAYLOR, Treasurer. | |

Rev. Gideon N. Judd acknowledges the receipt of the following sums from the field of the Philadelphia Agency, from February 15th to March 15th, 1838.

| | |
|--|----------|
| NEW-JERSEY— | |
| Bloomfield, balance of Collection, | 20 19 |
| Hanover, Pr. Ch. Coll., in part 7 81; | |
| Fem. H. M. S., 3 50, | 11 31 |
| Newark, First Church, Ladies, by Mrs. | |
| L. Pitt, 12; Wm. Rankin, 100; Isaac | |
| Nichols, 30; J. N. Tuttle, Esq., 20; | |
| E. P. Pierson, 10, | 172 00 |
| Second Church, Hon. T. Frelinghuysen, | |
| 40; Mrs. Ann Smith, 5, | 45 00 |
| Third Church, J. B. Poineer, | 15 00 |
| Fourth Church, E. Conger, 5; A. Ward, 5, | 10 00 |
| First Free Church, Coll., | 22 62 |
| Orange, First Ch. Coll., in part, 28 12; | |
| Sabbath School, 18, | 46 12 |
| Second Church, to const. Rev. Joseph | |
| Gallagher Life Member, | 50 00 |
| PENNSYLVANIA— | |
| Bethany, Pa., Pr. Church, to const. Rev. | |
| Alfred Ketchum a Life Member, | 30 00 |
| | \$422 24 |

Receipts of the Western Agency at Geneva, N. Y. from January 12th to February 12th, 1838.

| | |
|--|--------|
| Bath, by Ira Gould, Esq., | 13 00 |
| Benton, by Rev. Mr. Backus, | 37 00 |
| Bergen, Rev. S. Griswold and Wife, 5; | |
| A. L. Andrus and Wife, 10; A. Wil- | |
| cox, 5; J. Watson, 3; Deacon A. Wat- | |
| son, 7; Deacon J. Gibson, 5; Others, | |
| 31; by Rev. S. Griswold, | 66 00 |
| Branchport, Ladies, 14 75; Others, 2 50; | |
| by Rev. R. L. Porter, | 17 25 |
| Buffalo, First Presb. Church, Hiram Pratt, | |
| Esq., | 125 00 |
| Second Presb. Church, Rev. J. C. | |
| Lord, | 25 00 |
| Ladies, | 71 00 |
| Burton, by Rev. S. Hubbard, | 13 00 |
| Canoga, Rev. Mr. Mason, | 5 00 |
| Chapinsville, | 7 72 |
| Clarence, by Rev. M. N. Miles, | 20 00 |
| Clyde, by Rev. Mr. Fisher, on \$1 plan, | |
| in part, | 37 50 |

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|--|----------|
| Eden, by Rev. Mr. Sessions | 6 25 |
| Hector, by Rev. Mr. Platt, | 15 00 |
| Hopewell, Mr. Babcock, 5; Others, 19 61; | |
| Ladies' M. S., 8 12, | 32 73 |
| Junius, by Rev. M. P. Squier, | 9 00 |
| Mayville, by R. Smith, | 10 00 |
| Middleport, | 5 00 |
| Mead's Creek, by Rev. Hugh Carlisle, | 17 00 |
| Naples, by Rev. J. C. Morgan, 24 65; | |
| Fem. Sew. Soc., 8 66; Juvenile Dor- | |
| cas Soc., 4, | 37 31 |
| Ossian, | 4 00 |
| Pen Yan, balance, | 7 00 |
| Peruville, by Rev. Mr. Scott, | 4 00 |
| Pike, Coll., 20: Ladies' M. S. to const. | |
| Rev. E. Hyde a Life Member, 34, | 54 00 |
| Pittsford, in part, | 17 00 |
| Prattsburgh, B. Bridges, 10; E. Bridges, | |
| 5; Others, 10 14, | 25 14 |
| Richmond, by Rev. Mr. Billington, | 40 00 |
| Romulus, by Rev. Mr. Barton, | 30 75 |
| Rose, by E. Flint, | 12 00 |
| Scipio Square, by Rev. E. Avery, | 15 00 |
| Sodus, by Rev. J. Merrill, 10 75; La- | |
| dies, 4 50, | 15 25 |
| Vienna, Z. Wheeler, 10; Ladies, 8; | |
| Others, in part, 9 25, | 27 25 |
| Waterloo, | 50 00 |
| West Groton, by Rev. J. Iveson, | 10 00 |
| Wolcott, by Rev. N. Merrill, | 27 45 |
| Yates, by Rev. R. Dunning, 20: La- | |
| dies, 4, | 24 00 |
| | \$932 60 |

Receipts of the Central Agency at Utica, N. Y., from January 17th to February 17th, 1838.

| | |
|---|----------|
| Bridgewater, | 2 37 |
| Cassville, | 12 00 |
| Copenhagen, | 19 50 |
| Denmark, | 5 00 |
| Eaton Village, 25; E. D. Willis, 5, | 30 00 |
| Exeter, by S. P. Storrs, | 19 00 |
| Guilford, in full, to const. Rev. Edwin | |
| Bronson a Life Member, | 10 00 |
| Homer, Mon. Con. Coll., by Dr. Brad- | |
| ford, | 20 00 |
| Leyden, | 14 59 |
| Mexico, East Village, | 16 04 |
| Mexicoville, | 3 34 |
| New-Haven, by P. Clark, | 8 60 |
| New-York Mills, | 26 00 |
| Richland, by R. Robinson, | 47 00 |
| Rome, First Church, 31 96; J. W. | |
| Bloomfield, 50, | 81 96 |
| St. Lawrence Co., D. M. S., | 20 00 |
| Turin, | 22 25 |
| Vernon Center, by Rev. A. Hough, | 9 19 |
| West Leyden, 16 06; Rev. R. Kim- | |
| ball, 11 10, | 27 16 |
| Whitesborough, by Deacon Holbrook, | 6 00 |
| | \$400 00 |

Rev. Albert Hale acknowledges the receipt of the following sums in Illinois:

| | |
|--|--------|
| Canton, by N. Jones, Treasurer, | 90 00 |
| Jacksonville, Presb. and Congregational | |
| Churches, | 24 50 |
| Quincy, | 220 00 |
| Springfield, E. S. Phelps, 5; E. B. Haw- | |
| ley, 5; J. A. Hawley, 5; J. L. Lamb | |
| and Wife, 10; J. Paine, 1; Miss | |
| Camp, 0 50; Charlotte Gracy, 1; Mrs. | |
| Mather, 20; Coll., 39 87, | 87 37 |
| Upper Alton, Mrs. Long, | 50 |
| | 422 37 |

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

MEMOIR OF A CHILD WHO DIED AT THE
AGE OF SIX YEARS.

H. B. R. was the son of parents professedly pious, and was early given to God in baptism. He was distinguished for rather an unusual degree of bodily activity and sprightliness. His disposition was affectionate. Viewing him as an immortal soul committed to their charge, his parents were anxious to impart to him that instruction which would tend to make him wise to eternal life. He was early taught that the Bible is God's book, and that its precepts were binding on him. He was taught to pray; and has been known repeatedly, when convinced that he had done wrong, to kneel down and ask God to forgive him. An instance is recollected, when coming to his mother and referring to something which he had said before, he said, "I did not say that just right; shall I kneel down and ask God to forgive me?" This tenderness of conscience was more apparent during the last few months of his life, and on one occasion in the time of his last sickness, led to a mild reproof of one of his parents. One morning, after a very restless night, having been disturbed by some conversation with an assistant, he said in the most affectionate manner, "you did not say *very* true last night, you said you would not talk, but you did."

The manner of his praying showed that he did not consider it an empty form. He evidently believed in the efficacy of prayer, and felt that he was addressing a holy God.

He was rather backward in learning to read; but began a few months before his death to read a little in

the Bible. He heard at the Sabbath school the hymn beginning "When little Samuel woke," and came home strongly impressed with the idea that Samuel must be a very happy child, because God was his friend. He often repeated

"If God should speak to me,
And say he was my friend,
How happy should I be,
O how would I attend!"

He wanted to find "that place which tells about little Samuel," and was delighted with the promptitude with which Samuel answered "here am I," and the readiness with which he prepared to obey the command of God.

He committed passages of scripture to memory, and was accustomed to ask many questions. One day he found the text in Lamentations, "Let us lift up our hearts with our hands to God in the Heavens." He asked the meaning of it. The opportunity was embraced to explain what is meant by lifting up the heart to God, and it is believed that he obtained a distinct idea of the meaning of the expression, one which he retained, and which was useful to him.

When a little more than six years of age, he was taken sick with putrid sore throat. His nervous system was for a few days much disordered, and he was much exercised with pain; but his nerves became more composed, and he was at times mostly free from pain during the last week of his life. Through his whole sickness he was impressed with the idea that he should not live, and frequently said "I shall die: I am so sick I cannot live." This gave rise to frequent conversations on religious subjects, and opportunities were taken

to lead his mind to the Saviour of sinners; and it was observed that he was most inclined to this kind of conversation in the intervals when comparatively free from pain. He often spoke of his death to his mother, but always added, "You must not cry." On one occasion he said, "Mother, pretty soon you will see your little boy dead, but you must not feel bad." She replied, "I should be very sorry to lose you; you are all the little boy I have. Do you not wish to live, and be a man?" He replied, "It is better to die," and looking earnestly at her said, "Mother, if God takes me to Heaven you *won't* cry." About four days before his death he was asked, "Where do you think you shall go if you die?" After a short pause, he said, "I shall go to the bad place. Do pray—where is my father? Why did not he pray before he went out?" Prayer was offered, but his mind became more concerned. He said, "Is God angry with me because I do not pray when I am so sick?" He was told that he might pray as he lay in his cradle, that if he was sorry for his sins, God would hear his prayer—God had said "they that seek me early shall find me"—that Christ when on earth said, "suffer little children to come unto me," and that he still loves little children who are sorry for their sins—that if he was sorry, and asked God from his heart to forgive him, his prayer would be heard. He offered several petitions as he lay in his cradle; but at length said, "Mother, I want to kneel down and pray." He was told that he was too weak—"No," said he, "I can, if you will help me, and I want to pray *once* more." He was assisted to kneel, and supported, and raised his eyes to heaven, and while the tears were streaming down his cheeks, he prayed most earnestly that God would forgive his sins. His father soon came in. The moment the door opened he cried out, with a degree of earnestness which will not soon be forgotten, "Father, pray." What do you want me to pray for?" "That God would forgive my sins and take me to heaven." He said, "When the doctor comes, do ask him to pray; before he looks in my mouth, I want him to pray." His physician soon

came in, when calling his mother to him, in a whisper he reminded her of his request. After a little conversation with him, his request was complied with. Soon after this his mind became perfectly composed, and his only anxiety was lest his mother should grieve at losing him. He several times said, "I do love you, my dear mother, but you must not cry when I am dead." On one occasion he was asked, "Are you not afraid to die?" "No, I love God, and want to go to heaven." The question was repeated—"What makes you ask me twice? I have told you that I love God—is it wicked not to be afraid to die?" He several times requested some one to pray with him, and his invariable petition was, "that God would forgive his sins and take him to heaven;" and never during his sickness did he express any wish to live.

Two or three days before his death, he called his sister to his bed side, and referring to a squirrel which had a short time before been brought to him by an acquaintance, said "M. when I am dead you shall have my squirrel," and requesting a piece of money which belonged to him to be given to a poor widow, he appeared to have done with the concerns of this world: and it is with a degree of confidence hoped, that his peace was made with God.

In the afternoon and evening of the last day of his life, he was for some time evidently failing—was in much pain, and at length wished to be removed from his cradle to a large bed. It was done. He stretched out his limbs, and said in a whisper, with the utmost composure, "I am dying." "Do you think you are dying my son?" "Yes, I am dying." Are you afraid to die?" "No." Another question was asked him, but he was unable to answer it, and in a few minutes ceased to breathe.

DEATH-BED FAITHFULNESS.

We are not at liberty to despise the day of small things. Error may advance, by little and little, until it shall jeopard the immortal interests of a whole community; and when it has taken fast hold of the public mind, that hold may be essentially weak-

ened, if not effectually destroyed, by an instrumentality that the errorist may regard with contempt as too insignificant to be feared. The facts about to be given will illustrate these remarks.

The town of — is in the only state in the Union in which Unitarianism has, to any considerable extent, exerted an influence in the community. The First Church in this town was organized in 1746, and at the time of its organization, received, as its pastor, the Rev. Mr. M ——. In the language found upon his tombstone, he was an "orthodox" "preacher of the great redemption by Jesus Christ." A few are still living who sat under his ministry in their childhood, and who distinctly remember the character which their parents gave of his ministrations. They testify that he faithfully exhibited the great doctrines of the Gospel, and that his preaching was addressed to the heart and conscience of the sinner, clearly showing him his entire depravity, and directing him to the atonement made by Jesus Christ as his only hope of salvation. The confession of faith and the covenant of the church, solemnly bound its members to sustain these instructions as accordant with their own belief and vows. After a ministry of about twenty years, this good man slept with the fathers, leaving the church upon the only foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

His successor, Rev. Mr. W ——, was of a different stamp. In the earlier stages of his ministry his views were decidedly Arminian. To sustain these he found it necessary to remove the "ancient landmarks," and, one by one, they were taken away. The removal of the first was unnoticed. The day of small things, as threatening the most precious doctrines and practices of the church, was suffered to pass without attracting attention. The minister himself advanced from Arminianism to moderate Socinianism, so gradually, and so generally carried along with him his people, that there were but few who marked any change. The confession of faith was first modified, and then thrown

aside on the ground that creeds are unscriptural. The covenant was made less strict in its requisitions, that the door of admission to the church might be more widely opened. Thus the labors of nearly fifty years left almost no traces of "orthodox" adherence to "the great redemption by Jesus Christ," except in a very few, who felt the influence of the preceding ministry. At length this man went to render an "account of his stewardship."

The period had now come when Arminianism among the Congregationalists was swallowed up in Unitarianism. There was no longer any middle ground between the latter and the genuine orthodoxy of New-England. The majority of the people had ceased contending "for the faith once delivered to the saints." Such a successor was chosen as would naturally be anticipated from the character and preaching of the last occupant of the pulpit. A few gray heads were found protesting against departure from the "good old way," but they were unheeded. The Rev. Mr. A ——, an avowed Unitarian, was settled. Amiable in his social intercourse, correct in his deportment, and interested in promoting the intellectual improvement and temporal prosperity of his people, all opposition was soon quieted, and the gray headed believers in the true Christian faith did little else than cherish the hope for better days for Zion. A few had become Baptists, and a church of that denomination had been organized, but it produced but little changes in the views of the mass of the people. They still heard and believed error.

But at length God prepared the way to give that for which some had long hoped and prayed. We have seen error gradually banishing truth, and from small beginnings proceeding to the almost entire accomplishment of its object. And now, while the re-establishment of truth on the basis of Congregationalism was not to be effected thus gradually, there was at least, if we speak as men, as great a disproportion of the cause to the effect.

As a leading instrument in effecting the change already hinted, God fixed on a youth just entering manhood. This youth was full of promise to his

thoughtless associates, as one rising into active life under influences, and with a character that would sustain the sentiments they adopted, and help to perpetuate the amusements which furnished them their chief sources of happiness. His personal appearance, his frankness of heart and superiority of mind, made him a choice companion, and gave him an unusual degree of influence with his associates. He was fully prepared, as were others around him, to hand down the existing state of things to another generation. But God purposed otherwise.

In the summer of 1831 he was placed in an academy where the influence was decidedly evangelical. While absent his health failed, and he was returned to the parental roof with the deadly consumption fixed upon him. His personal beauty faded, and his mind and heart became lost to the charms of earth. His parents were pious, and had been accustomed, as circumstances permitted, to resort to a neighboring town to hear the Gospel in its purity, and he who ministered to them from the pulpit became the minister of this young man in his sick chamber. Prayers and labor were not in vain. He felt his sinfulness, and, as was believed, repented; he saw Christ as the only Saviour of sinners, and exercised faith in him.

He had lived twenty years in sin, and what he would do for God on earth he must do soon, and upon his dying bed. Many of his companions, of their own accord, visited him, and he warned them of their danger. Others he requested to call upon him, and to them he gave the Christian's counsel. He selected his watchers with a view to doing good. None were unwilling to listen to his admonition. The results of his faithfulness were apparent; some were made deeply solemn; some relinquished their cherished systems of error; some were anxious, and some sought the way of life and found it. The few who had hoped and prayed for a change were encouraged, and saw approaching the dawn of a new day. The youth himself caught the spirit of the change he could only anticipate. He asked, as his dying request, that his father would at once make an effort

permanently to establish in the place the preaching of the Gospel, as he had heard it on his death-bed, and desired that a certain sum might be given in his name to secure this object. He requested the clergyman who attended him to address the youth at his funeral from the text, "Seek ye first the kingdom of God, and his righteousness." He had done what he could; and in the January following, (1832,) breathed his last. At his burial his companions received a solemn and affectionate warning, and carried him to his long home, not without feeling the effects of his *death-bed faithfulness*.

While the departed youth, his encouragement to Christians, his warnings to sinners, his dying request, and his pallid countenance, were still fresh in the recollection of all, his father entered upon his promised work. Immediately a subscription was raised; preaching was obtained; a religious society was organized, and arrangements were made for building a house of worship. There was a thorough awaking "from the long sleep of death." In February the writer of this preached for the few in an "upper room," on the first Sabbath of their assembling. In April a church was organized consisting of thirty-five members. A house of worship was erected, and at its dedication, in the October following, the writer became their pastor. During four years of his ministry the church more than doubled, and more than five hundred dollars, were given to various benevolent objects, while constant and noble efforts were made to sustain the gospel at home;—and all to be traced to the *death-bed faithfulness* of that beloved youth. He was never seen by the writer, but his memory is precious. In his heart, and in the hearts of many others, it is imperishably embalmed. The Christian career of this youth was short but blessed. In a few fleeting days, he did what eternity shall not undo. He left to generations, yet unborn, a glorious inheritance; for the time shall come when all that people shall be delivered from the thralldom of error; and for their deliverance they shall praise God through eternity, as connected with his *death-bed faithfulness*.

